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THE CHURCHMAN

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From "Elegant Extracts."

THE NUN.

Three lustres scarce with hasty wing were fled,
When I was torn from every weeping friend,
A thoughtless victim to the temple led,
And (blush ye parents!) by a father's hand.

Yet then, what solemn scenes deceived my choice!
The pealing organ's animating sound,
The coral virgin's captivating voice,
The blazing altar, and the priest around.

The train of youths arrayed in purest white,
Who scatter'd myrtles as I pass'd along,
The thousand lamps that pour'd a flood of light,
The kiss of peace from all the vestal throng.

The golden censers toss'd with graceful hand,
Whose fragrant breath Arabian odor shed:
Of meek-eyed novices the circling band,
With blooming chaplets wove around their head.

My willing soul was caught in rapture's flame,
While sacred ardor glowed in every vein:
Methought applauding angels sung my name,
And heaven's unsullied glories gilt the fane.

This temporary transport soon expired,
My drooping heart confess'd a dreadful void:
E'er since, alas! abandoned, uninspired,
I tread this dome to misery allied.

No wakening joy informs my sullen breast,
Through opening skies no radiant seraph smiles,
No saint descends to soothe my soul to rest,
No dream of bliss the dreary night beguiles.

Here haggard discontent still haunts my view;
The sombre genius reigns in every place,
Arrays each virtue in the darkest hue,
Chills every prayer, and cancels every grace.

I meet her ever in the cheerless cell,
The gloomy grotto and unsocial wood:
I hear her ever in the midnight bell,
The hollow gale, and hoarse resounding flood.

This caused a mother's tender tears to flow,
(The sad remembrance time shall ne'er erase)
When having sealed the irrevocable vow,
I hasten'd to receive her last embrace.

Full well she then presaged my wretched fate,
The unhappy moments of each future day:
When locked within this terror-shedding grate,
My joy-deserted soul would pine away.

Yet ne'er did her maternal voice unfold
This cloister'd scene in all its horror dress'd;
Nor did she then my trembling steps withhold
When here I entered a reluctant guest.

Ah! could she view her only child betrayed,
And let submission o'er her love prevail?
The unfeeling priest why did she not upbraid?
Forbid the vow, and rend the hov'ring veil?

Alas! she might not—her relentless lord
Had sealed her lips, and chid her streaming tear;
So anguish in her breast concealed its hoard,
And all the mother sunk in dumb despair.

But thou who own'st a father's sacred name,
What act impelled thee to this ruthless deed?
What crime had forfeited my filial claim?
And given (oh blasting thought!) thy heart to bleed?

If then thine injured child deserve thy care,
Oh haste and bear her from this lonesome gloom!
In vain—no words can soothe his rigid ear;
And Gallia's laws have riveted my doom.

Ye cloister'd fair—ye censure-breathing saints,
Suppress your taunts, and learn at length to spare,
Though mid these holy walls I vent my plaints,
And give to sorrow what is due to prayer.

From the Eclectic Review.

MENZEL ON GERMAN LITERATURE.

Happily the subject of German literature has been treated by Wolfgang Menzel in a manner which leaves little to be desired. The work cannot fail to be more acceptable to the English public, when we state that its author is almost entirely exempt from the prevailing faults of many celebrated writers of his nation. With the best and highest qualities of the German mind, he possesses none of its defects. First, he is entirely free from diffuseness and prolixity; his work is of moderate compass, compressing into two volumes about as much as many German writers would have got into fifty. Secondly, he is no mystic; whatever he says is intelligible; and even where you dissent from his opinions, you cannot at least pretend that you do not understand him. Thirdly, he is by no means given to useless and transcendental speculations; on the contrary, he is thoroughly practical. He has seen much of life, and has turned his knowledge to account. Indeed one great object of his work is to recall the Germans from the exclusive study of *books* to a healthful contemplation of nature, and to infuse into their literature more of the spirit of real life. So much do these qualities distinguish him from the generality of his contemporaries, that they say of him (whether in the way of praise or censure we cannot pretend to say,) "er schreibt wie ein Britte," "he writes like an Englishman."

LITERARY ACTIVITY OF THE GERMANS.

The Germans do little, but they write so much the more. When a citizen of some future age looks back upon the present epoch of German history, he will meet with more books than men. He may travel on through successive years as through so many repositories. He will say we have slept, and our dreams were books. We have become a nation of writers, and for the double eagle in our armorial bearings might substitute a goose. With us the quill is both governor and servant, workman and paymaster, fighter and feeder, blessing and curse. We leave their sky to the Italians, their saints to the Spaniards, their exploits to the French, their money-bags to the English, and sit ourselves down to our books. Our meditative Germans love to cogitate and muse, and for writing can always find time. They invented the art of printing, and they now work at the great machine without ceasing. The learning of the schools, the hankering after every thing foreign, the power of fashion, and finally, the profits of the book trade, have done all the rest; and thus is reared that immeasurable pile of books which is still increasing every day, until we stand astonished at this portentous phenomenon—this new wonder of the world—the Cyclopean walls whose builder is the mind.

On a moderate computation there are ten millions of volumes published every year in Germany.[*] As each half-yearly catalogue of Leipzig fair enumerates upwards of a thousand German authors, we may assume that there are living in Germany at this present moment about fifty thousand men who have written one book or more. Should their numbers increase according to the present ratio of progression, a catalogue of all the ancient and modern authors of Germany might one day be prepared, outnumbering in names a catalogue of all the readers then alive.

The effects of this literary activity perpetually obtrude themselves, as it were, upon us.—Wherever we turn we catch a glimpse of books and readers. The smallest town has its reading-room, the poorest honoratior his little library. Whatever we may hold in one hand, a book is always sure to be in the other. From the government of a country down to the rocking of a cradle, every thing has become a science, and must be studied. Literature is the universal dispensary for the nation; and though the whole empire is continually growing worse the more physic it takes, yet the physic, instead of diminishing, on that very account only increases.—Books are the universal remedy. Whatever one is at a loss for, it is supplied in a book. The physician copies his prescription, the judge his sentence, the clergyman his sermon, the teacher (like the learner) his lesson, out of books. Our dear young folks, especially, would be quite ruined without books. A child and a book are things which always appear to us together.

The *cacoethes scribendi* is the universal distemper of the Germans, which extends its sway even beyond the bounds of literature, and in the business of public offices chains down a considerable part of the population to the writing-desk. Writers, wherever one looks! and yet these writers merely contribute by what they cost the public, to impoverish the land—that the paper mills may suffer no deficiency in the article of rags. But let us consider the sedentary mode of life to which so many thousands are sacrificed. Had it not become a subject of public observation long before Tissot dedicated to it his humane compassion and medical counsel. Does not the noble Gellert (destroyed by his pen) offer us, upon the horse which Frederic in irony allotted him, an imperishable image of those poor galley-slaves, chained down to the desk?—an image which in truth is much less agreeable than that of a Greek philosopher, who, under the shade of palms and laurels, was more occupied in thinking and speaking than in writing.

There is nothing of any sort of interest which is not made in Germany the subject of a book. Whatever happens, the most important consequence of it is that some one writes about it—nay, many things seem to happen for the sole purpose of being written about. For the most part, however, things in Germany are *written* and not *acted*. Our activity is indeed, *par excellence*, to write. This is no infelicity, where the sage in writing a volume effects as much and often more than the general who wins a victory. But when ten thousand blockheads choose also to write books, that is just as bad as if every common soldier chose to be a general.

We imbibe all our early education for the sole purpose of instantly reconsigning it to paper. We pay for the books which we read by those which we write. There are hundreds of thousands who learn only for the sake of teaching again; whose whole existence is modelled upon one or two books; who pass from the scholar's form to the professor's chair without one glance upon the green earth around them. With that by which they have themselves been tortured they torture others in their turn; priests of corruption in the midst of dried up mummies, they transmit the old poison as the vestals did the sacred fire.

Every young genius seems to have been born only to betake himself forthwith to paper. We have hardly more country people than writers. The path of fame, which has in Germany become somewhat tedious to warriors and statesmen, and to the artist is entirely beset with thorns, stands alluringly open only to the author. In Germany your man of talent becomes an author as commonly as in England and France he becomes a statesman. If he be unfit for business, at least he can write.

BOOK-DREAMERY.

From the remotest times, two different ages have alternated with one another. Either the arts and sciences have suffered under the oppression of barbarism, or public life has languished amidst the soft delights of the Muses. The heroic age and the literary stand in opposite relations to one another. When the great storms of the Reformation had passed away, we exchanged the sword for the pen, and during a long interval of peace devoted ourselves to the arts of peace. But this from the first was a peace of enervation, and those arts served in their measure only to increase this enervation. A happy equipoise between the practical and the speculative energy was so far from being maintained, that on the contrary, metaphysical subtlety, *book-dreamery*, self-indulged phantasy, and unsubstantial idealism, were as exclusively predominant, as, under the external barbarism of former times, they had been disproportionately depressed. If at any time an idea from the field of theological, political, or moral speculation, wandered into the region of practical life, it was speedily driven back with spear and stave into the *dream-world* of the author; and our external as well as our internal politics took care that we should continue dreamers. We had always our "Circenses," if not always "panem;" and perhaps *reality* would have made a stronger impression upon us, but that we should have been obliged to wake up from our world of books; for the prison which we had painted so beautifully for ourselves—we loved.

Whether it be that some malignant power keeps guard upon our eyelids, and chains us down in iron slumbers, like Prometheus, to punish us for having fashioned men, and that prophetic dreamings are (like his) our last repose from activity, of which not even that power can rob us; or whether we ourselves, from native inclination, from an impulse such as that which nature has implanted in the chrysalis, weave around us the dim covering where in the mysterious darkness of creation, the beautiful Psyche-wings of the soul are to be unfolded; whether we are compelled, for want of realities, to console ourselves with dreams, or whether an indwelling Spirit hurries us beyond the bounds of the most beautiful realities into the higher regions of imagination; we must ever attribute to this luxuriance of literature, this paper world of enterprise, a most important influence upon the character of the nation and the age.

PASSION FOR SCRIBBLING.

The passion for scribbling has in Germany become such a mania, that just in proportion as a new book finds it difficult to make its way through the prodigious mass of those which are already in existence, are our good people determined to see *every* book in print, even the most insignificant. Hence in our day the literature of *scraps and sweepings;* the collections of letters and occasional pieces of every man who is but remotely known to fame. Scarce was a polite note or washing-bill of the happy Matthison suffered to remain unprinted; of Jean Paul, we know to what date he preserved his first worked *braces;* of Voss, what he spent at each inn on his little excursions; of Schiller, in what equipage he drove with Goethe; and with such matter as this many hundred biographies and volumes of letters of this kind are crammed. And it is Protestants and Rationalists who are most zealous for this modern *relique-worship;* men who despise a far nobler form of the same superstition in the Catholics.

I have often been solicited by learned Frenchmen to give them a sort of clue into the labyrinth of German literature. I represent to myself the Brahmin, who was recently in England, entering the immeasurable world of German books, and asking me, "Is there not some *book of books* in which one may find all this knowledge comprised in a nutshell?" "No," I must reply; "since the beasts lived together in the ark of Noah, they have multiplied so countlessly that now the Linnæuses, the Buffons, the Blumenbachs, the Cuviers, find it no longer an easy task to discover amongst these individuals only the *species*.

BOOKS FOR CHILDREN.

The zeal which men have recently directed to the improvement of education, is certainly very desirable; but I would fain know the pedagogue who had read every thing which has already been written on this point in Germany, and which is still being written, to the amount of some hundreds of new volumes yearly.—Where is the new teacher who instead of reading the old books, would not much rather write a new one? It has almost become a custom that each teacher should start a new method, or at least write a new manual for his immediate sphere of action. Hence the frightful number of "manuals," of which we can no longer take a survey, and from which we can in no way make a selection. . . . Then we have got a literature for children, which does not come much behind the literature for the adult. My son might have a library of fifteen thousand works which have been written and printed in Germany for those who are under sixteen years of age! Now, good father, sit you down, read over these fifteen thousand works, and then choose for your son the best of them!

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[*] Counting, of course, all the volumes of every impression.—*Translator.*

From the Protestant Episcopalian.

THE EPISCOPAL VETO.

(*Concluded.*)

4. *This right of negative then to the bishops in their respective sees results from the structure of the General Convention of the American Church.* It is the unavoidable consequence of all new positions, whether of bodies or of individuals, that there is a temptation to compromise principles or to neglect and pass them by, should they appear at the time not to harmonize with those positions. The separation of her colonies from the dominion of Great Britain had placed the members of that branch of the Catholic Church which is now called the Protestant Episcopal Church, in a new and singular attitude. During the administration of Sir Robert Walpole, an attempt had been made to introduce the Episcopal authority and office into the then British provinces. This attempt had been frustrated in part by the reluctance of that statesman to further a measure which he knew would be obnoxious to the enemies of the Church at home, whom as a politician he wished to conciliate; and in part, by the misrepresentations and excitement created on the subject in the provinces themselves. This misrepresentation and excitement were at a subsequent period still further augmented by the very erroneous notion that the office of a bishop was in some way or other antagonistic to the republican form of government, which the British colonies on becoming independent had assumed. Under this state of things, upon which it is unnecessary to enlarge, we have no reason to be surprised that after the sacerdotal succession was secured in the persons of the Bishops Seabury, Provoost, and White, there still existed, even within the borders of the Church herself, a jealousy respecting the Episcopal power and prerogative. In the year 1785, even the presidency of a bishop when such an officer should be present in Convention, was rejected. Four years after a juster view of the subject was entertained; but it is well known that if at that period the Episcopal *veto* in General Convention had been urged, the whole system of our ecclesiastical polity would have become shaken. Gradually the eyes of men in the Church began to open to a due appreciation of the Episcopal character and office. Prejudice began to subside, and principles to move with a more equal step by the side of expediency. Whether from a conviction of the judiciousness of such an arrangement, or, as we have reason to believe, from a recognition of the peculiar prerogatives of bishops as the result of their divine commission, the present form of our general ecclesiastical government became complete. The bishops in General Convention having become a distinct house, the full negative was in the year 1808 conceded to them—a measure, ardently from the beginning desired by men of the keenest forecast—a measure, which in pregnant instances has profited the Church at large. The right, or if you will, the expediency of *the Episcopal veto* in General Convention hath then been recognised. In General Convention the bishops possess and exercise the negative. Will any man say—and the spirit of inquiry runs through the whole career of our hitherto argument—will any man say that there is just cause on scriptural warrant, why the House of Bishops should have a negative over all the measures of all their dioceses collectively, and yet, each bishop be deprived of the same negative in his particular province, his own diocese? The bishops do not constitute a house on the principle of representation, for they have no constituents. They represent indeed the Church, but in a far different way—by a divine commission which human power or human appointment can no more create than it can create a world. *If* the grant of the Redeemer to his apostles and their successors embraced in the manner we have shown that supremacy in legislation which would be destroyed by the loss of the negative, then might it as well be said that he should not ordain, as that he should not exercise the negative.

But, from the mode of government adopted in our General Convention in whatever way you view it, there results another and no vain plea in support of the doctrine for which we contend. It is possible—when the bishops were fewer in number, it was probable, nay, on one occasion had well nigh happened—that at a meeting of the General Convention there might be one bishop alone to constitute a house. If one bishop could thus exercise a negative over measures respecting all the dioceses, why not each bishop over those of his own diocese? A literal construction of the constitution would establish a house in one bishop. But let us suppose not. There can be no doubt—I assume the point as granted—that in three bishops there would at General Convention be constituted a distinct house, with the prerogative of the *veto*. If then, three bishops can exercise on any principle this right of negative over more than twenty dioceses, why not, I again demand, why not each bishop in his own diocese? If the three bishops have this power by divine right as flowing from their supremacy in legislation, does not that divine right belong to them as a house, or does it belong to them as bishops; if as bishops, then to their office individually; if to their office individually, then where so effectually as in their peculiar sphere, their own diocese? Will it be said that the negative in the supposed case, we will not say to the one bishop, but to the three in General Convention, over twenty dioceses, hath no reference to the divine right of bishops, is only an ecclesiastical regulation perfectly equitable, but merely for common convenience? But, if it be equitable and convenient that three bishops, or, should one differ from his brethren, two bishops, should have the negative in General Convention, why is it not equitable and convenient that one bishop should have it in his Diocesan Convention? Why is the father of a family to be shorn of his own dignity in the midst of his own children; why is he to find that *among his foes are those of his own household?*

Did the right for which I contend rest solely upon the base of expediency, and therefore only to be conceded, because while it is expedient it is not unjust, I am free to say that for me the topic had been relinquished to other hands—to men more skilled in the practical consequences of a theory, more versed in the results of legislative enactments. But

5. *This negative belongs to the bishops in their respective sees even on the ground of mere expediency.* Waiving then all consideration of the Episcopal veto as dependent on those prerogatives which are by divine right communicated in consecration to the bishop, let him be considered but as the chief executive officer of the Church; do not all the arguments which apply in the case of a civil apply in that of an ecclesiastical community? Without reference to governments of the more arbitrary kind or to the more ancient republics, what is the condition in reference to our topics of the two most free and liberal constitutions of the present age, the British and our own? In the latter, it is true, the negative is not complete; but, without enlarging upon the reasons, in practice it has ever been found that the negative when complete is less frequently exercised than when it is limited. The man who holds it will be less cautious of its use when he knows it subject to revision than when he knows it to be final; and I appeal to the superior knowledge of the statesman to gainsay my conviction that the right of negative has within a given period been more rarely exercised by the king of Great Britain than by the president of the United States. Through its whole existence, the experience of the British, and for more than half a century, that of the American constitution, have furnished no sufficient argument for the abolishment of the veto in the person of the executive. I am not adequately versed in the affairs of our political world, to enumerate in how many of our states the negative is lodged in the chief magistrate; but I am not misinformed in believing it to exist in some: and since it is among the eminent characteristics of the American Church, that in her organization she is accommodated to that of our own civil government, without design on either part—the bishop corresponding to the executive, the clergy to the senate, the laity to the representatives—why, if expediency alone be consulted, may not the negative, which is lodged in the President of the United States, or in the governor of some particular states, be lodged with the bishop as the ecclesiastical executive of his own diocese?

6. *The negative belongs to the bishops from the very organization of our Diocesan Conventions.* As a previous observation we may remark that the members of every Diocesan Convention, both clerical and lay, must sit there upon an equality or inequality with the bishop. If they are not his equals—and I presume it will not be contended that they are his superiors,—is it consistent, is it reasonable, that the subordinate parts of the diocese should have those powers which are denied to its head; or if it be contended that they are his equals, that equality can only be claimed because the Convention is presumed in its formation and acts to have no reference to the fundamental principle of the Church, the headship of the Episcopal grade; and is there a Churchman who will so declare, that in the act of legislating for the Church, he is to forget his character and station as her child? But let the strongest possible case be made out in behalf of the laity. The theory for which we contend is the only theory—as will hereafter be shown—which would justifiably open our Conventions to unbaptized men. Let it however be supposed that the laity present in Diocesan Convention are the representatives of the Church, as *such*, which, unless baptized—as we shall also hereafter prove—they could not be. In the supposed case, each Diocesan Convention consists of three distinct parts—the bishop, the other clergy, and the laity. Now it is well known, that in most—for aught I know in all our dioceses—the clergy and laity have a mutual check upon each other's proceedings. No measure can pass the Convention which is not approved by the clergy; none on the other hand, which is unapproved by the laity. Why is this mutual negative given to the clergy and laity? Will you say because they each have their peculiar relationships and responsibilities, and that where these exist there must also be power, at least power adequate to protect such relationships and responsibilities? Has then the bishop no peculiar relationships and responsibilities? Does not all responsibility in fact devolve upon him, and shall he alone be left without ability to protect himself who most stands in need of that protection? If you admit that the bishop is and ought to be distinguished from the two other branches of the Convention, you must also admit that he must have an equal ability for self-protection, in other words, must possess the negative; if you do not, you are bound to plead that Conventions are modelled and to be modelled without reference to the great and characteristic features of the Church. Will it be said that it is altogether improbable that the clergy and laity will combine to legislate injuriously to the Episcopal rights, or in such a way as to render requisite the Episcopal negative? He that knows human nature knows too well how vain it is to reason from any improbability, that men, either from ignorance or wilfulness, will not combine to do wrong. Will it be said that the constitution and canons of the General Convention are a sufficient safeguard to the rights of the bishop? The constitution and canons of the General Convention leave no small share of legislation to the Diocesan Convention; and since the bishop is the head of his diocese, its father, from whom all ecclesiastical actions truly proceed, and to whom in some channel or other, they return for weal or wo, what law of the diocese can be ever enacted in which he is not more concerned than any other, and of consequence in the passage of which he should more than any other branch of the legislating body bear a part? But have the constitutions and canons of the General Convention protected the bishop? Without entering into a minute examination of the *possible* cases in which—no canon to the contrary—a Diocesan Convention might interfere with the spiritual jurisdiction of the bishop, is there not an example closely connected with the topic we discuss very pregnant with instruction? In the Diocese of New Jersey—and is it not elsewhere at this day the case—its bishop till within a few years, not only had no power to preserve himself from encroachment, but had not even an equal share in legislation with any *one* of the clergy themselves. He did not vote in the Convention with that body, but when that body was divided, was permitted to cast his vote into either scale. In this aspect of things—and sure I am it is not exaggerated—is the bishop of a diocese sitting in that Convention, which without him could have no existence any thing more than a pretty puppet whom we affect to reverence, but whom we refuse to protect, because, as far as lies in human power we have taken from him all means of protecting himself? If the bishop as we have shown hath a certain supremacy in legislation by divine right, which supremacy is wholly lost with the loss of the negative; and if a human power cannot take away a divine right, are we not, when we deny the negative to a bishop, in practice attempting to do that which in theory as Churchmen we profess impossible to do.

In conclusion, let me proceed to confront two leading objections, which are of a more general kind and may not have been sufficiently met in the body of the argument. 1. The argument it may be said to which we have hitherto attended proves too much. For it places the negative upon the Episcopal supremacy in legislation, and that again upon divine authority in the commission, "*As my Father hath sent me, even so send I you.*" Hence it would follow that the bishop is the sole legislator, would have the power of giving what law he pleased to the clergy and laity of his diocese. Reverting to fundamental principles, "*Episcopatus unus est cujus a singulis in solidum pars tenetur,*" the bishop of a diocese is amenable to the united authority of the bishops in General Convention. He could impose no laws which would countervail the superior legislation of all the bishops legislating for us as a national council. As a general council of the catholic world would be superior to a national council, so is a national council superior to a single bishop; and each bishop is kept within circumscribed limits by those laws to which he is himself a party, and which subject him to the control of his peers. A bishop therefore cannot arbitrarily legislate for his diocese, since a superior power composed of his equals in the Episcopal office, legislating by a method which they have a right to constitute, have deprived him of that power of arbitrary legislation; have to all practical purposes prohibited in our country his passing of laws, except as sanctioned in the first place by the General Convention, and again in his own diocese by the consent of his clergy and laity. And thus far human regulations may go; because the negative being preserved, the divine right of the bishop in the premises is preserved. That negative moreover, it will be perceived, does not permit the bishop to legislate for the clergy and laity against their consent but only prohibits them from legislating for him and contrary to his consent. No more is sought than that the same power which is exercised by the laity in regard to the clergy and bishop—by the clergy, with regard to the laity and bishop,—may be exercised by the bishop with regard to the clergy and laity themselves.

2. As a second objection, it may be urged, that the negative claimed being confessedly based upon a certain divine right which neither the clergy nor laity have, stabs to the heart our present system of ecclesiastical organization. Now, this objection I conceive to be strangled, if it can be shown that the objection must proceed upon a principle which would produce, and that the negative avoids the very effect of which the objection complains. There are I presume it will be granted but two principles upon which our Diocesan Conventions can be framed; either—in conformity to the fundamental laws of the Church—upon an inherent and divinely-derived superiority in the bishop—or, upon the principle of mere expediency and human device. The objection cannot proceed upon the former principle, for nothing more is required to prove the necessity of the negative than the concession of that principle, since no objection could avail against a divine right. Upon that our whole form of argument has been built. Upon the latter principle then it follows that the objection must proceed. It supposes the Convention to be merely an assembly of individuals met together for ecclesiastical purposes, that it is divided into two parts, that out of a natural respect the clergy, among whom is an individual called a bishop, have been allowed to constitute one of these parts, while the laity, on the ground of representation, make up the other part. And such I apprehend is the prevalent idea entertained of our Diocesan Conventions. But of whom are our laity assembled in Convention the representatives? It is a maxim of law that representatives as distinct from mere agents, must be of the quality of those represented. A number of individuals sent from Constantinople would not be admitted in our halls of legislation, as representatives of the people of the United States. And why? They are a foreign nation. They belong not to our social compact. And how does the maxim apply to the Church? It is a point without dispute that unbaptized men are not of the Church. They cannot then properly be representatives of the Church. Now it is well known that unbaptized men may be, and often are, for there is no law to the contrary, members of our Conventions. If therefore the organization of our Diocesan Conventions, or of any Convention, rests upon the principle of representation, and if representatives as distinct from mere agents must be out of the body of the represented, then is the objection which it was our purpose to overthrow, by basing our Conventions on the principle of representations, militant against the actual form and state of our Conventions. The objection falls to the ground. I am not saying, because, as will be seen, I am far from thinking, that baptized men should alone sit as laymen in our Conventions; on the principle of representation that indeed must be the case. It is the plea upon which the negative is claimed that alone can reconcile scriptural and primitive principles with present practice. There is a divinely-authorized theory by which the clergy, through what may be called a natural, and the laity through an acquired right are members of our Conventions. They are the Episcopal council. They are men summoned to advise with him to whom God has given the keys of the kingdom of his Church upon earth. The mode in which they are to act as his advisers is of ecclesiastical regulation, and when once on proper authority adopted becomes a law to the bishops themselves, except only that it must spare what no human power can in reality take away—a prerogative divinely derived. This mode has indeed in the American Church been very happily devised, but in regard to the exception can it be denied—if the principles laid down be true—that there has been a fatal oversight. The negative has been torn—as far as it is possible so to affect a divine right—from the hand where by the heavenly Head of the catholic body it hath been lodged and reserved where it can belong by concession alone. The theory on which is placed the right of the Episcopal veto is far from affecting in any practical way the present state of our ecclesiastical legislation; nay, by showing in what manner unbaptized men may lawfully appear there, is its only preservative; while it restores to the bishop his legitimate authority and brings back to scriptural and primitive principles what has hitherto been supposed to be built on human authority alone.

In conclusion, I had purposed deriving an argument in favor of the views for which I contend, from the anomalous condition of the Church of England, since in an evil hour and by force of those memorable words *in verbo sacerdotii*, she hath placed herself in a great degree at the mercy of the state. But, in hastening to the close of my subject, I should fail adequately to honor that elder sister to whom the American Church owes so much, and to whom her own country owes still more. With such a topic for a temptation I should digress too far. I would be called on to trace the course of her varied history—how long she had been ground by the upper and nether millstones of ecclesiastical usurpation from abroad and of civil tyranny at home—how often she proved the saviour of the civil power, and been deserted by that power in the hour of need—how often, reversing the divine promise, she had become a nursing mother to the state, and still experienced, that sharper than a serpent's tooth is an ungrateful child—how far she is still independent, and how far, without treasonable practices, summoning her spiritual princes the bishops in Convention together, she might resist the assaults upon her divine rights, rights inalienable by the laws of God, and guaranteed to her by those of man. But the topic is not essential to my argument, and perhaps it were wiser that it should not be pursued. O Church of England, glorious in thy form and matchless in thy deeds, thou golden branch of the ever-living Vine, partaker of the promise, "*The gates of hell shall not prevail against it,*" may the good thou hast so widely scattered with a generous hand to others, be returned by the Giver of all good, sevenfold to thee! The condition of the Church of England is a practical lesson to ourselves, although for the present the length of the journey pursued may forbid the prosecution of the theme. It is enough should I have effected my purpose to show that the negative belongs in legislation for a diocese to its bishop—by the original commission of our Lord—by the constitution of the Christian Church—by the universal example of primitive councils—by the structure of the General Convention of the American Church—by the force of expediency, and by the very organization of our Diocesan Conventions. It is enough, should I have established the right of negative from this train of arguments, if I have fairly and fully replied to the two leading objections of a general kind, which might be presented against the Episcopal veto. I live and I write for the truth, and the truth I am sure will in the end not make me ashamed.

* * * * *

CÆSARIENSIS.

From the Missionary.

EXTRACTS FROM BISHOP DOANE'S CONVENTIONAL ADDRESS, ETC.

BISHOP WHITE.

The first occurrence in this mournful catalogue involved our whole communion in one general sorrow. In Bishop White the link was broken which for almost fifty years had bound us all together, as children to a dear and venerated father; "the last surviving link," as he himself affectingly expressed it, between the American Church and that of England—connecting us, through her, with the Church of the first ages, and with the apostles, and with Christ himself. I need not tell you, for you were part of it yourselves, how the low pulse of sorrow spread from heart to heart, throughout our whole bereaved household, while every head was "bowed down heavily, as one that mourneth for his mother." I need not tell you, for you yourselves are part of it, how deeply and indelibly his memory is engraven on the hearts of Churchmen every where. For that long, blameless, useful, and most honorable life—for that calm, patient, peaceful, and triumphant death, the fitting close of such a life—what thanks and praises do we owe to Him who lent us both! Humanly speaking, Bishop White

POETRY.

From the Missionary.

A REVERIE.

Oh, that in unfetter'd union
  Spirit could with spirit blend!
Oh, that in unseen communion
  Thought could hold the distant friend!
Who the secret can unravel
  Of the body's mystic guest?
Who knows how the soul may travel,
  While unconsciously we rest?

While in pleasing thraldom lying,
  Sealed in slumbers deep it seems,
Far abroad it may be flying—
  What is sleep? and what are dreams?
Earth, how narrow thy dominions,
  And how slow the body's pace,
Oh, to range on eagle's pinions
  Through illimitable space!

What is thought? in wild succession
  Whence proceeds the motley train?
What first stamps the vague impression
  On the ever-active brain?
What is thought, and whither tending
  Does the subtle phantom flee?
Does it, like a moonbeam ending,
  Shine, then melt to vacancy?

Has a strange mysterious feeling
  Something shapeless, undefined,
O'er thy lonely musings stealing,
  Ne'er impress'd thy pensive mind:
As if one whose strong resemblance
  Fancy in that moment drew,
By coincident remembrance
  Knew your thoughts, and thought of you?

When at mercy's footstool bending
  Thou hast felt a secret glow—
Faith and hope to heaven ascending,
  Love still ling'ring here below:
Say, has ne'er the thought impress'd thee,
  That thy friend might feel thy prayer,
Or the wish at least possess'd thee
  He could then thy feeling share?

Who can tell? that fervent blessing,
  Angels, did you hear it rise?
Do you thus your love expressing
  Watch o'er human sympathies?
Do ye some mysterious token
  To the kindred bosom bear?
And to what the heart has spoken
  Wake a chord responsive there?

Laws perhaps unknown, but certain,
  Kindred spirits may control;
But what hand may lift the curtain,
  And reveal the awful soul?
Dimly through life's vapors seeing,
  Who but longs for light to break?
Oh, this feverish dream of being!
  When, my friend, shall we awake?

Yes, the hour, the hour is hasting,
  Spirit shall with spirit blend,
Fast mortality is wasting,
  Then the secret all shall end.
Let then thought hold sweet communion,
  Let us breathe the mutual prayer,
Till in heaven's eternal union
  Oh, my friend, to meet thee there!

Oh, the hour when this material
  Shall have vanish'd like a cloud!
When amid the wide ethereal
  All th' invisible shall crowd;
And the naked soul surrounded
  With innum'rous hosts of light,
Triumph in the view unbounded,
  And adore the Infinite.

In that sudden strange transition
  By what new and finer sense
Shall she grasp the mighty vision
  And receive its influence?
Angels guard the new immortal
  Through the wonder-teeming space,
To the everlasting portal—
  To the spirit's resting-place.

Will she then no fond emotion,
  Nought of earthly love retain?
Or, absorb'd in pure devotion,
  Will no mortal trace remain?
Can the grave those ties dissever,
  With the very heart strings twined?
Must she part, and part for ever,
  With the friend she leaves behind?

No: the past she still remembers
  Faith and hope surviving too,
Ever watch those sleeping embers
  Which must rise and live anew.
For the widow'd lonely spirit
  Mourns till she be clothed afresh,
Longs *perfection* to inherit,
  And to triumph in the flesh.

Angels, let the ransom'd stranger
  In your tender care be bless'd,
Hoping, trusting, free from danger,
  Till the trumpet end her rest.
Till the trump, which shakes creation,
  Through the circling heaven shall roll,
Till the day of consummation,
  Till the bridal of the soul!

Can I trust a fellow-being?
  Can I trust an *angel's* care?
O thou merciful All-seeing,
  Beam around my spirit there!
JESUS, blessed Mediator,
  Thou the airy path hast trod!
Thou the Judge, the Consummator,
  Shepherd of the fold of GOD!

Blessed fold, no foe can enter,
  And no friend departeth thence,
JESUS is their Sun, their Centre!
  And their shield Omnipotence:
Blessed, for the Lamb shall feed them,
  All their tears shall wipe away,
To the living fountains lead them,
  Till fruition's perfect day.

Lo! it comes, that day of wonder,
  Louder chorals shake the skies,
Hades' gates are burst asunder,
  See! the new-clothed myriads rise!
Thought, repress thy weak endeavor,
  Then must reason prostrate fall:
O the ineffable FOREVER,
  And the ETERNAL ALL IN ALL!—CONDER.

MISCELLANEOUS.

From Nelson's Christian Sacrifice.

FREQUENCY OF COMMUNION.

The first argument for the performance of this Christian duty arises from the *positive command* of our Saviour JESUS CHRIST the author of our religion. It is from this anointed of the LORD that we are denominated Christians, which implies a firm belief of those doctrines which he has revealed, and a steadfast purpose of mind to perform those precepts which he has commanded: we moreover solemnly promised in our vow of baptism to govern all our actions by the rule of his holy Gospel. Therefore to persist in the neglect of a plain law of our LORD and Master, sufficiently made known to us, is no ways consistent with our engagement, nor with that character we profess of being his disciples. Besides our obedience in this particular pays a peculiar regard to his authority; for this duty, being a positive injunction, receives all its force from his right to command. Now that our Saviour has made it the duty of all Christians to frequent this *commemorative sacrifice*, is plain from the history of its institution in the close of which our Saviour adds this positive injunction, *Do this in remembrance of me.* By which, as the holy apostles were obliged to do to others as our Saviour hath done to them, Luke xxii. 19, viz. to bless, break, and give the bread to all that joined with them in these holy services; so were all Christians hereby engaged to receive from them and their successors these symbols of CHRIST'S body and blood. By this precept therefore the communion of CHRIST'S body and blood as represented by bread and wine in the holy sacrament, is made the standing memorial of his death and sufferings in all Christian assemblies to the end of the world. St. Paul, who received from the LORD himself what he taught concerning this holy institution, repeats the same command, *This do in remembrance of me.* (1 Cor. xi. 24.) And if we consider the circumstances of this command it will still have a greater influence upon us; for it was given by our best friend and greatest benefactor, when he was about to lay down his life for our sakes. They are as it were his dying words to all his sincere disciples and followers: and therefore ought to be received with the greatest respect and deference imaginable. In pursuance of this precept we find the first Christians did not continue more steadfastly in the *apostle's doctrine*, than they communicated in *prayer* and *breaking of bread*, (Acts ii. 42.) It being well known that the public worship, the *synaxis* of the ancient Christians, consisted of these three parts—of hearing GOD'S word, of prayers, and of commemorating of CHRIST in the eucharist.

The second argument for the performance of this Christian duty arises *from the nature* of the *duty* itself. It is a piece of worship appropriated to the Christian religion by which in a peculiar manner we profess ourselves followers of the blessed JESUS. The Heathens and Mahometans offer up prayers and praises to GOD, and by the light of nature apply themselves to infinite power for the relief of their necessities, and return their thanks to infinite goodness as the source from whence they receive all their blessings. The Jews by slaying of beasts, and by burning incense, invocated GOD, and praised and blessed him for those mercies of which they partook. But Christians only set before GOD bread and wine in the eucharist, as figures or images of the precious blood of CHRIST shed for us, and of his precious body; as it is expressed in the Clementine liturgy. And therefore we cannot be said so properly to worship as Christians, as when we join in those sacred mysteries that CHRIST has made peculiar to his own religion: and it cannot be imagined that it should be at our own disposal, whether we would perform it or no, when it was ordained as the peculiar service of Christians, to distinguish them from all other worshippers of the Deity; and as the principal act whereby we partake of the sacrifice of CHRIST made upon the cross, and without which our public service wants its due perfection. Upon which account the primitive Christians (at least for a time, in some places) on no day held their public assemblies without this *Christian sacrifice.* Justin Martyr in his second Apology instances in this sacred ordinance, as a constant part of the Lord's day service; and there is no great doubt but that each Lord's day was that *status dies*, that *set time* on which Pliny (Lib. x. Ep. 97,) tells the Emperor Trajan, the Christians in Bithynia met together to bind themselves with an oath not to steal or rob or withhold what was depositated with them or commit any sort of wickedness. And long after in the time of St. Basil, who commends a daily communion, he shows us how near the practice in his days came to it: The *Christians then not only communicated constantly four times a week, but on other days when they celebrated the memory of any martyr.* And the *faithful* that joined in all other parts of the public worship, never failed in partaking of the blessed sacrament. What opinion the ancient Christians had of those that turned their backs upon this holy ordinance, may be collected from one of those *canons* which are called *apostolical;* (Can. xi.) whereby all the faithful that came to their public assemblies and heard the holy Scriptures, and did not continue to partake of the holy sacrament, were liable to be separated from the communion of Christians.

The third argument for the frequent performance of this Christian duty arises from the great *benefits* that are *annexed* to the *worthy participation* of this *holy ordinance.* By the nature of our circumstances in this world, we are surrounded with variety of temptations, no condition of life being free from the assaults of our spiritual enemies. So that it but too frequently happens that we become a prey to their attempts, and are prevailed upon to transgress our duty. Now when we are brought to a sense of our follies, and our souls are pierced with an unfeigned sorrow for having committed them; what surer method have we to procure our pardon from GOD, than by showing forth the LORD'S death, by representing his bitter passion to the Father, that so he would for his sake, according to the tenor of his covenant in him, be favorable and propitious to us miserable sinners? We all know by fatal experience how unable we are of ourselves to do any thing that is good; but this heavenly banquet is the food and nourishment of our souls; it gives new life and vigor to our pious resolutions, and conveys power and strength to perform our duty. We are convinced that the satisfactions of this life can never complete our happiness: but this holy sacrament inspires a hope to be made equal to angels; and no less than the kingdom of heaven is hereby made our inheritance. So that a man must be very insensible of his own interest that neglects one of the best instruments of advancing his spiritual welfare; and what can the concern of the whole world promise us compared to the advantage of such gracious vouchsafements? Neither is it probable that a man should retain a very grateful sense of those stupendous blessings purchased for us by the death of CHRIST, when he refuses to give such an easy instance of a thankful heart. If therefore we pay any regard to the positive command of our Saviour; if we are concerned to proclaim to the world, that we are really the disciples of JESUS; if we are solicitous about growing in grace, and desire above all things the improvement of our minds in all Christian virtues, and breathe after a life without sorrow and without sin; we must constantly attend this holy ordinance from whence we may expect the pardon of our sins, and all the other benefits of CHRIST'S passion.

And when we are once convinced of those obligations that enforce the practice of this duty, we must take care never to turn our backs upon his holy ordinance. The truest measure of our duty in this particular is to be taken from those opportunities which the good providence of GOD affords to us for this purpose; there being no better way of determining the frequency of our obligation to receive, than this of GOD'S giving us the opportunity. According to this rule the primitive Christians practised; who never withdrew themselves from the Lord's supper, when it made a part of the public worship. And it is in the communion of the sacrament, as it is in the communion of prayers, and other parts of public worship, we are bound to join in them when opportunities offer for the performing them, and we are not otherwise lawfully hindered. Whoever therefore shall neglect to communicate, and retires from the holy table when the heavenly banquet is there prepared, either does not thoroughly understand his duty in this particular, or must be very defective in the performance of it. For, as the exhortation before the communion suggests to us, Who would not think it a great injury and wrong done to him if he had prepared a rich feast, and decked his table with all kind of provision, so that there lacked nothing but the guests to sit down; and yet that they who were called without any cause should most unthankfully refuse to come? And how can it be imagined that a man has a true love for his Saviour, or a grateful sense of his sufferings, that shall refuse to make a thankful remembrance of them when our Saviour has commanded it, and the providence of GOD offers him the opportunity? I shall conclude this head with the judgment of two eminent fathers, St. Chrysostom and St. Ambrose, whereby we may guess at the sense of the Greek and the Latin Church in relation to this practice. The first, St. Chrysostom, delivers himself after this manner: He who does not allow himself in the practice of any known sin ought every day to approach the holy table; but it is not safe for him who has contacted a habit of sinning, and does not sincerely repent thereof, to communicate even upon the greatest festival. St. Ambrose gives us his opinion by way of advice, in these words concerning the holy sacrament: Receive daily what will be of daily advantage to you: So live that you may be fit to receive every day; for he that is not fit to receive every day, is not fit to receive once a year.

THE EXAMPLE REQUIRED IN MINISTERS OF THE GOSPEL.

In all pursuits it is a true proverb that the disciple is not above his master—the teacher must not, cannot look for proficiency in others, which he does not himself exemplify. But above all others this is true of the teacher of religion. He has every drawback to encounter in his efforts to gain and form disciples. Innate corruption, fixed habits, and surrounding example, all combine to destroy the efficiency of his instructions. He points avowedly to an unseen reward and unknown dangers as the grounds of exertion. He holds out motives for which the evil heart of depraved humanity has little relish. He lays down principles which are hard to understand, harder still to realize, and hardest of all to put in practice. In such a work can the force of example be foregone? Will worldly men believe the messenger of eternal truth, whom they see living as one of themselves? Will sinners be swayed by motives which they behold inoperative on him who holds them forth? Will *they* receive and cherish principles which are unproductive of results in the life and character of their professed expositor and advocate? Such questions need not the answer of experience: but that answer has been given too loudly and too long to be unheeded. Every page of the history of the Church of GOD, under both the dispensations in which it has existed, is a lesson on the indispensableness of irreproachable purity and elevated piety in those who serve the altar. The Gospel to be life-giving must be borne abroad by living evidences of its power. Holiness must be communicated by contagion, as it were, from those who are commissioned for its inculcation. GOD'S omnipotence, indeed, is not to be limited by the unfaithfulness of his servants. He *can* and *will* perform his promise to maintain his Church independently, if need be, of human co-operation. But the life of a Church with a corrupted ministry is like that ghostly life of which we read in the fables of enchantments, when the moving and animated eye does but lend fresh horrors to the cold, putrescent corpse: the spirituality and purity of our holy faith casts a shade of double intensity over the inconsistent conduct of a worldly clergy and their perishing people.

Rev. Dr. Whittingham.

From the Colonial Churchman.

To the editors of the Colonial Churchman.

Gentlemen—In my last communication I noticed the wrong done, as I think, to the memory of Lord Lyttleton, by the Rev. Mr. Biddulph, in representing him as having conspired with Gilbert West to write down the Bible as a cheat; and to the proofs I then alleged, I would now add that Lyttleton when only thirty years of age, was on terms of friendship with the pious and excellent Doddridge. I now beg a space of you to defend the character of West. With respect to him again, as with respect to Lyttleton, there are on the very face of the story the stamps of manifest error. He entered public life in the same year with Lyttleton, 1729, but on the opposite side in politics, and in a subordinate situation which left him little prudence of action; and this, too, in times remarkable for the warmth of factious and party feeling. He was the protege of Lord Townshend, the brother minister of Walpole; Lyttleton was from that same year in the foremost ranks of the violent opposition to Walpole, which ended in his overthrow; and from 1737, was more particularly obnoxious to the court from having become the Secretary of the Prince of Wales, who had then broken off all decent appearance of cordiality with the king his father. Under these circumstances, West and Lyttleton—brother Etonians though they were—can hardly be supposed to have been in particular intimacy. But these are matters of more remote inference. Of him, however, it is clearly ascertained, as it has been with respect to Lyttleton, that he received in his youth a religious education: his father, who was a clergyman, destined him for the Church; though at one time engaged in the profession of arms, and after for a very short period in political life, he seems early to have sought retirement. Soon after he entered into civil employment, (perhaps about 1730,) he married and retired to Wickham, in Kent, where, says Johnson, he devoted himself to *literature and to piety.* Here he was often visited by Lyttleton, and by Pitt, the glorious father of a glorious son, who full surely was not a man likely to take delight in the company of two conspiring infidels. Here too, says Johnson again, Lyttleton *received that conviction* which produced his "Dissertation on St. Paul." Was it in consequence of their having concerted together a very different commentary on revelation? Hear what Johnson relates of West's mode of life at Wickham: "He read the prayers of the liturgy every morning to his family; and on Sunday evening he called his servants into the parlor, and read to them first a sermon and then prayers." It is indeed certain, from Johnson's biography, that West as well as Lyttleton, "had for awhile listened to the blandishments of infidelity;" but there is no reason to believe, from any thing that is told of him with any kind of authority, that his infidelity had gone further than Lyttleton's, the extent of which I endeavored to show in my last paper. West's observations on the resurrection were published in 1747, the same year in which Lyttleton's Essay appeared; and this coincidence joined to the fact of their having both entertained doubts on religious topics at some long anterior period, has probably given rise to the embellished story, which, for the furtherance of piety, has been given to the world, respecting their conspiracy against the Bible. But that the aberrations of West in matters of religious opinion were merely temporary and accidental, we have pretty clear testimony in his letter to Dr. Doddridge, of the 14th March, 1784—"I owe to the early care of a most excellent woman, my mother, that *bent and bias to religion*, which, with the co-operating grace of GOD, hath at length brought me back to those paths of peace from whence I might have been in danger of deviating for ever." These facts in the life of West show the utter improbability of the supposed combination between him and Lyttleton to write down the Bible as a cheat.

I have noticed the story at greater length than it may at first sight seem to deserve, because I am convinced that such things, however well intended, damage the cause they are meant to serve. Certain I am that such misrepresentations when detected, as they surely must be by those who happen to know the true state of facts, produce in them a distrust of all such relations, even when they have truth on their side. With them they lose their intended and perhaps due weight, as proofs of the force of religious truth. And they minister occasion to the fool who "sits in the seat of the scornful," to point the finger and say, "See! what goodly fabrications are resorted to by the friends of religion to prove its power in converting the infidel, as is the prop so is the fabric, rotten and false."

From the British Magazine.

A Memorial to the Governor in Council of Fort St. George. Praying for equal religious toleration to all subjects of the state. Madras: printed at the Church Mission Press. 1836.

The subject of this memorial is of such vast importance, that it is desirable the public should have some general acquaintance with its contents. It appears, that some years ago, (February, 1833,) the honorable Court of Directors, feeling that "arrangements which implicated the government" in any degree, "in the immediate ministrations of the local superstitions of the natives," were very objectionable, gave orders in its despatches, "that the interference of British functionaries in the interior management of native temples," &c., should immediately cease, and that no servant of the Company should hereafter be employed in the collection of money for fines to these temples, and that in all matters relative to their temples, religious rites, &c., the natives should be left to themselves.

No steps having been taken at Madras to carry this order into effect, the memorial in question was addressed to Sir Frederick Adam, by the Bishop of Madras, the clergy there, and a large body of highly respectable individuals. They complain, as justly indeed they may complain, of the encouragement afforded by a Christian government to idolatrous superstitions, and humbly pray that the practices of which they complain may be suppressed. The following is a part of their statement:—

"We beg leave, in proof of our statement, to bring to your excellency's knowledge, as matters of grievance:—

"First, That it is now required of Christian servants of the government, both civil and military, to attend heathen and Mahomedan religious festivals, with the view of showing them respect.

"Second, That in some instances they are called upon to present offerings, and to do homage to idols.

"Third, That the impure and degrading services of the pagodas are now carried on under the supervision and control of the principal European, and therefore Christian, officers of the government; and the management and regulation of the revenues and endowments, both of the pagodas and mosques, are so vested in them under the provisions of Regulations VII. of 1817, that no important idolatrous ceremony can be performed, no attendant of the various idols, not even the prostitutes of the temple, be entertained or discharged, nor the least expense incurred, without the official concurrence and orders of the Christian functionary.

"Fourth, That British officers, with the troops of government, are also now employed in firing salutes, and in otherwise rendering honor to Mahomedan and idolatrous ceremonies, even on the sabbath-day; and Christians are thus not unfrequently compelled, by the authority of government, to desecrate their own most sacred institutions, and to take part in unholy and degrading superstitions.

"Protestant soldiers, members of the Church of England, we may add, have also been required, contrary to the principle declared in his majesty's regulations, that every soldier should be at 'liberty to worship GOD according to the forms prescribed by his religion,' to be present at and participate in the worship of the Church of Rome."

Then, too, with reference to the effect on the people themselves, the following extract will prove interesting.

"We may cite, as one instance peculiarly deserving of your excellency's attention, the drawing of the idol car. This onerous task is now only effected throughout this presidency by the agency of the police; thousands of the poorer classes being *forced*, under the orders of the collector and magistrate, from their homes, for the performance of this special duty, without, in the great majority of cases, the slightest compensation. And whatever may be the wishes and sentiments of the individuals immediately connected with the pagodas, we are fully assured that this interference is viewed by the great body of the people, both land owners and their laborers, as a vexatious and oppressive exercise of power, to which they submit *only* on compulsion. It is, we conceive, therefore certain, that this baneful part of the debasing idolatry of the land is now upheld and carried on in this presidency *solely* by the interposition and authority of the British government."

The following note ought, however, to be placed in juxta position with the last extract.

"*Note.*—It is matter of sincere thankfulness and of gratitude to the local government, to be enabled to record, that since the foregoing memorial was first submitted for signature, the attention of government has been drawn to one of the evils pointed out, and forced labor on the idol cars has been prohibited."

These are the chief features of the great evil here petitioned against. The appendix consists entirely of documents, proving the existence of the practices complained of, and containing many curious illustrations of Indian customs. The following extracts from the appendix will serve to show its nature. It is right to state, that the garrison orders for the attendance of Christian troops on these festivals is subjoined.

"On the third Sunday in Lent, 1834, the whole of the European artillery at Trichinopoly were kept from church, and employed the greater part of that day of sacred rest in firing a series of salutes in honor of a Mohamedan festival.

"In the year 1828 the head-quarters of the 15th regiment were stationed at Trivanderam, the present capital of Travancore, and the ordinary residence of the Rajah. Within the fortress stands one of the principal temples of the province, dedicated to Padmanaba Deo, (or Vishnoo.) Once a year the idol is brought out, and carried in procession to the beach, about three miles distant, where it is bathed in the sea. It rests, of course, with the Brahmins to select the most auspicious day for the ceremony, and it has been observed, that whenever it has been practicable, a very intelligible preference has been evinced by them for the Christian's sabbath. It was on a *Sunday* that we were required to attend. At two o'clock in the afternoon, the regiment, arrayed in review order, was formed in line with two battalions of Nair troops, on one side of the road leading from the fort to the sea. There we remained during three weary hours of idle expectation,—the gazing stock of the assembled thousands, thus learning from our presence to attach still deeper feelings of importance to their wretched superstitions. At intervals groups of Brahmins passed down our front, and from these we received no doubtful intimations of the light in which they regarded us. One party approached from the pagoda, bearing several pots of water intended for the use of the idol and of the Ranee. The pots were of brass, and their mouths closely covered with plaintain leaf,—well secured, it might seem, from aught of outward pollution. Stopping short, at some distance from us, the Brahmins waved to us imperiously to give them room. Between our front rank and the wall by which the opposite side of the road was bounded, there was a clear breadth of more than twenty paces; but this was insufficient. We were required to close back upon the wall in our rear, and then with a quick and stealthy step, drawing the cloths closely around them, and keeping as far from our line as the road would possibly admit, every look and gesture expressive of anxiety to escape the pollution of our vicinity, they proceeded with their precious burden. At five o'clock the idol was brought out, attended, by the Ranee and crowds of Brahmins; as it approached, the order was given to present arms. The procession advanced, and the *troops*, filing to either side, formed a street and *accompanied* it, amidst the din of horns and tomtoms, and all the uproar and confusion of a heathen ceremony. About midway between the fort and the beach, is a small open choultry or pandall; a number of stone pillars supporting a flat stone roof, open on all sides, and at other times accessible to all, to man or beast, of every caste or character. The idol was carried under this, the Nair battalions followed; but, as if it were designed to heap the fullest measure of contumely upon us, we were made to pass outside. There were Europeans, Mahomedans, and various officers of impure tribes in our ranks—we were unclean—our footsteps carried contamination. Arrived at the beach, we were told to go back; we were no longer wanted: the ablutions of the idol might not be performed in our view. Tired and ashamed, we returned to our barracks. There was then no one amongst our number who had any consciousness of the unholy and sinful character of the proceeding in which we had been engaged; but we felt that we had been degraded, that we had been treated throughout with undisguised contempt, and that not only the natives of the province, but our own men likewise, had reason to despise us for submitting to such open humiliation."

This is one instance; but there are instances after instances, and many of them of considerable interest. But the great absorbing view in which it is presented to the mind, is the fearful guilt incurred by Christians, who thus cry out, "Great is Diana of the Ephesians!" in spite of all their better knowledge, and all the awful consequences of encouraging idolatry. The memorial is one of great interest, and might well be reprinted here, as conveying very much information relative to matters with which in general the stay-at-home English are not well acquainted.

A THING AS IT SHOULD BE.

We find in the Missionary a request that the clergy [of New Jersey] will meet in 'their official robes,' at the rectory, on the morning of the first day of the Convention. Primitive custom and continued usage have appropriated to the clerical office certain 'official robes,' and 'the decency and fitness of things' require that they should be preserved, and common sense indicates the propriety of attention to them. No one regards them as matters of necessity, but all lovers of order will confess the decency of them. The celebrated Dr. Stiles, the long venerated President of Yale College, once said to a venerable friend, our brother of the ministry,—'One thing, if I allow envy to dwell in my heart, I would envy your Church—it is your surplice. There is something so becoming in the white garment that you wear in the performance of your service, that I wish its use prevailed in all Churches.' Here is the frank avowal of a candid man, prejudiced against the Church. Instead of endeavoring to make the Protestant Episcopal communion popular with other denominations, by a practical disregard of her usages, we have ever believed and must still maintain, that the true, Christian, and honorable course is to adhere to our own customs and sustain our usages—not because there is a spiritual merit in them, but because a becoming and wholesome habit of antiquity should not be laid aside to gratify the whims and caprices of a fluctuating state of things in a day of great dislike of primitive usage.—*The Missionary.*

From the Catholic Telegraph.

ANCHORITES.

Those who retire from the world through religious motives, in order that they may devote themselves more particularly to the service of GOD and the salvation of their souls, have been called anchorites or hermits. This love of retirement prevailed in very early times, and the sacred as well as profane writers declare, that it was always known and highly estimated in the East. St. Paul says, in his epistle to the Hebrews, that the prophets wandered in the deserts and on the mountains, that they dwelt in caves and caverns of the earth. St. John the Baptist retired at an early age to the desert, and resided in its solitary places, until he had arrived at the age of thirty years; JESUS CHRIST, whose life was the model of every virtue, dwelt also in retirement, and practised austerities in the midst of the desert, as we are informed by the evangelist.

St. Paul of Thebes in Egypt may, however, be considered the first anchorite of Christianity. He retired to the desert in the year 250, during the persecution of Decius and Valentinian; and was followed in a short time by St. Anthony and others, who wished to lead the same thoughtful and austere life. These formed communities which were much increased by the arrival of others, who daily retired from the blandishments and vices of the world, to improve their hearts by meditation and the practice of every Christian virtue. Many women, likewise, either for the purposes of penance or to escape the dangers of persecution, formed societies which were governed by a uniform rule, to which all were joyfully subject. Such was the origin of monastic institutions.

Near the close of the fourth century, to lead the retired life of the hermit became prevalent in Italy and afterwards in Gaul. The fierce irruptions of the barbarians at the commencement of the fifth age, and the numbers which fled before their violence and rapacity, the aged warriors who desired as the evening of their lives approached, to prepare their souls for that solemn change, when the stillness of the grave was to succeed the tumult of the field, others who feared that an exposure to temptation would induce them to fall again into excess, all, either for penance or greater sanctity of life, retired to the company of those who dwelt in the solitude, and passed their days in prayer. Thus the numbers of the monastic institutions were increased, and many for the same reason selected the hermit's solitary cell, as the humble scene of their exile upon earth. These, however, with the advice of their spiritual superiors, were induced in aftertimes to live together in the same mansion, and adopt a uniform rule for the regulation of their lives.

From the Colonial Churchman.

THE GLORIA PATRI.

This exalted hymn of praise to the eternal Godhead, which is appointed to be used in our Church at the conclusion of each psalm, it is to be feared, is too often uttered without due consideration of its fitness and beauty. It has been part of the public worship of the Church from a very remote period of antiquity. Clemens of Alexandria mentions it as such, A. D. 190, and it appears (says Comber) that it was in use before, "Because the Arians did alter the ancient form into, Glory be to the Father *by* the Son, and *in* the HOLY GHOST, for which they are sharply reprehended by the orthodox fathers." We are to regard it as ascribing all praise and glory to the supreme Being, and an act of adoration to each Person, which we are obliged particularly to pay, because every one of the Persons in the Trinity hath done peculiar benefits for us. The Father hath sent us into the world, preserves and provides for us in it. The Son hath lived with us, and died for us, and though returned to his glory is still mindful of us. The HOLY GHOST does come to us, and stay with us as a guard and a guide, a comforter and an advocate, clearing our minds, cleansing our hearts, quickening our affections, and enforcing our prayers. Let the worshipper in our Church bear these things in mind, while with his lips he utters these glorious words,—words which are hallowed by the recollection that they have ascended from the lips of millions in past ages, who now swell the company of the just spirits made perfect in heaven. What better form of praise can we desire than one which is but a paraphrase on the song of Seraphim, (Isaiah xi. 3,) and is clearly grounded on Scripture. 1 John x. 7. How, asks Comber, can we use it too often? Surely GOD'S mercies are more frequent than our praises can be. Those that censure this as a vain repetition, would ill have digested the hundred blessings which the Jews are bid to say every day, Deut. x. 12, and might be offended at David's "seven times a-day," and St. Paul's charge, "to rejoice alway." As GOD never thinks it too often to relieve us, let us never think his praises too many, or too tedious; but in psalms, in litanies, and in every thing, let us give thanks; and when Gloria Patri is not in our mouths, let it be in our hearts, that we may never forget his benefits.

From the Missionary.

CHRIST THE PURIFIER.

The following story (I know not on what authority) is abroad in the religious world:—Some ladies in Dublin, who met together from time to time at each other's houses, to read the Scriptures, and to make them the subjects of profitable conversation, when they came to the third chapter of Malachi, had some discussion over the second and third verses, respecting the method of purifying the precious metals. As none of the company knew any thing about the process, one undertook to inquire of a silversmith with whom she was acquainted how it was effected; and, particularly, what was the business of the refiner himself during the operation. Without explaining her motive, she accordingly went to her friend, and asked him how the silver was cleared from any dross with which it might have been mixed. He promptly explained to her the manner of doing this. "But," said the inquirer, "do you sit, Sir, at the work?" "Oh, yes," he replied; "for I must keep my eye steadily fixed on the furnace, since, if the silver remain too long under the intense heat, it is sure to be damaged." She at once saw the beauty and propriety of the image employed—"He shall sit as a refiner of silver;" and the moral of the illustration was equally obvious. As the lady was returning with the information to her expecting companions, the silversmith called her back, and said, that he had forgotten to mention one thing of importance, which was, that he only knew the exact instant when the purifying process was complete, by then seeing his own countenance in it. Again the spiritual meaning shone forth through the beautiful veil of the letter. When GOD sees his own image in his people, the work of sanctification is complete. It may be added that the metal continues in a state of agitation until all the impurities are thrown off, and then it becomes quite still; a circumstance which heightens the exquisite analogy in this case; for oh, how

"Sweet to lie passive in his hand,
  And know no will but his!"

The subject was embodied in the following stanzas, at the urgent request of a friend, who, with her young family, was about to leave her native country, and settle in a distant part of the globe; but the writer's mind had received the ineffaceable impression of the similitude and the inference, in the year 1832, from the lips of another dear friend, when she was nearly in her last agony, who applied it to herself and her afflictions, which had been long and excruciating, yet borne by her as such pains can alone be borne, in GOD'S furnace and under his eye—"He shall sit as a refiner and purifier of silver." Mal. iii. 3.

He that from dross would win the precious ore
  Bends o'er the crucible an earnest eye,
The subtle searching process to explore,
  Lest the one brilliant moment should pass by,
When in the molten silver's virgin mass
He meets his pictured face as in a glass.

Thus in GOD'S furnace are his people tried;
  Thrice happy they who to the end endure;
But who the fiery ordeal may abide?
  Who from the crucible come forth so pure,
That He whose eyes of flame look through the whole
May see his image perfect in the soul?

Nor with an evanescent glimpse alone,
  As in that mirror the refiner's face;
But stamped with heaven's broad signet there be shown
  Immanuel's features, full of truth and grace:
And round that seal of love this motto be,
"Not for a moment, but—eternity."

JAMES MONTGOMERY.

CHRISTIAN ANTIQUITIES.

A Compendium of Christian Antiquities—Being a brief view of the orders, rites, laws, and customs of the ancient Church in the early ages: by the Rev. C. S. Henry. Just published and for sale at the Protestant Episcopal Press, 28 Ann street, New York.

May 31, 1837.

For the Churchman.

PHRENOLOGY, NO. II.

Phrenology rests mainly on the following propositions, which seem to be abundantly sustained by facts. 1. That the intellectual and moral faculties are innate. 2. That their manifestation is dependent during life on organization. 3. That the brain is the organ of all the appetites, feelings, and faculties. 4. That the brain is composed of as many particular organs as there are appetites, feelings, and faculties differing essentially from each other. The principal proofs of these propositions are the following:—1. It is fully established as a principle by innumerable observations, that the differences in the psychology of man and animals correspond to varieties in the structure of the brain. These differences may consist less in the general form of the brain than in parts which are present in some, and not in others. If then the presence or absence of such parts is the cause why certain animals have a greater or less number of faculties than others, they ought to be considered the *special organs* of such faculties. 2. The intellectual and moral faculties are multiple. This is admitted. Each ought therefore to have its special organ; and the admission of a plurality of intellectual and moral faculties must induce that of a plurality of cerebral organs in the same manner, as each external sense has its proper nervous system. 3. In different individuals of the same species great psychological variety is observable; the cause of this is in the brain. 4. In the same person the intellectual and affective faculties have never the same activity; while one predominates, another may be feeble. This fact, wholly inexplicable in the supposition that the brain is a single organ, is easily explained on the theory of a plurality of organs; for while the cerebral portion, which is the seat of one faculty, is more voluminous, or more active, that which presides over another is less so. 5. In the same individual all the faculties do not appear, nor are they all lost at the same periods. Each age has its own psychology. But if the brain is but a single organ, how can these intellectual and moral varieties, according to age, be explained? It can only be accounted for on the doctrine of a plurality of organs, and that each cerebral system has its special period of development and decay. 6. When fatigued by one kind of mental occupation, or the study of a particular subject, the mind is relieved by turning to another, although perhaps with equal intensity of application. How is this if the brain is a single organ? 7. Insanity is frequently confined to one single train of ideas, as in *monomania*, which would seem to be caused by the constancy and tenacity of an original exclusive idea. This is often removed by exciting another idea opposed to the first, thus distracting the attention from it. Could this be done if the brain were a unit?

8. Idiocy and dementia also are often only partial; and here we meet with the same difficulty in accounting for the preservation of one faculty, and the abolition of the rest. 9. A wound of the brain will often modify but one faculty, paralyzing or augmenting it, while the rest remain uninjured. Such are a few of the reasons assigned by Gall to prove that the brain consists of a plurality of organs, each of which is concerned in the production of a special intellectual or moral faculty. If they do not carry conviction they may, at least, excite inquiry as to the objection often raised, that phrenology tends to materialism. It may be remarked, that neither Gall nor Spurzheim were materialists. They, indeed, supposed that while in the body, the sentient principle requires the intervention of an organ through which it acts; in other words, that mind is a principle superadded to organization. They never taught that *matter* is capable of thinking, reasoning, and understanding; but that the mind in thinking, reasoning, so employed organs, as the eye to see, and the ear to hear. Gall remarks, in his work on the physiology of the brain, "I have always declared that I make no research into the nature of the soul and the body, and that I do not wish to explain the essence of any of these faculties. I confine myself to phenomena. Now we see that in this world no faculty manifests itself without a material condition; all the faculties, even those which we call mental, act only by means of matter, and their actions can only be perceived by means of material organs. If then I am to be called a materialist because I say that all the dispositions are innate, and that their exercise depends on material organs, it ought to be proved that in so saying I acknowledge no other substance than that of matter, and that I reject every other faculty. I call the material condition which renders the exercise of faculty possible, *an organ.* The muscles and the bones are the material conditions of motion, but are not the faculty which causes motion; the total organization of the eye is the material condition of sight, but is not the faculty of seeing. I call a material condition which renders the manifestation of a moral quality, or an intellectual faculty possible, *an organ of the soul.* I say, that man in this life thinks and wills by means of the brain; but if it be thence concluded that the being willing and thinking is the brain, or that the brain is the being willing and thinking, it is as if one should say that the morals are the faculty of motion; that the organ of sight and the faculty of seeing are the same thing. In both cases the faculty is confounded with the organ, and the organ with the faculty." "Finally, do my opponents think to impute materialism to me, because in place of one organ of the soul I admit several? But is one more or less a materialist by admitting one or several organs? Is the organ immaterial because it is single? Whether the whole body or the whole brain be the sole organ of the soul, the body and the brain belong to matter. The admission of several organs in the brain makes no difference in that respect. The hand is not less material than the five fingers."

Similar sentiments are often expressed in the writings of Spurzheim, Combe, Macnish, Simpson, and other leading phrenologists, so that this objection will appear entirely unfounded. It would not be difficult to show that all other objections have no better foundation to rest upon.

In conclusion, Mr. Editor, while I feel an unwillingness at present to enrol myself among the disciples of that school of philosophy, which maintains "the spirituality of the human hand," I have not the slightest objection, if found worthy of the honor, to inscribe my name among the converts to PHRENOLOGY. L.

Remarks.—We had intended to express our opinion in full on the subject on which L. has written, but finding that we should be led into an article of greater length than would be desirable on such a subject, we must content ourselves at present with a simple expression of dissent. We dissent particularly from the views advanced by L. in his former number, in regard to psychology and the distinguished philosophers who have written on the nature and operations of the mind. There is by no means that uncertainty and contradiction among them which L. seems to suppose. On the contrary, among the majority of them, and on the most important subjects, there is a very general agreement: and it is owing to the labors of the most judicious among them, that the skepticism of the few has been so subdued or kept in abeyance, that the minds of the generality of men are left free to put forth their operations with an unfettered consciousness of moral accountability and a firm belief in the eternal distinction between right and wrong, virtue and vice. For the undue refinements of mere metaphysicians, we have as little respect as L. himself; but the works of those who have successfully labored to avert these abuses, to prosecute their investigations on inductive principles, and to guard the foundations of morality and religion, cannot be too highly valued or too carefully studied.

In regard to phrenology, also, we must express a brief but entire dissent from the views of our correspondent, while at the same time we thank him for furnishing our readers with an outline of a subject of popular interest. In our judgment, the only value of phrenology is, that it presents a new nomenclature for mental operations, which gives an agreeable variety to written and colloquial speech. If there were truth enough in it to give it the rank of a "science," it would before this time have been generally believed, and not still find itself in opposition to the best authorities in psychology and physiology. In the simple outline which L. has given, is there not a fallacy at the outset? Phrenology supposes the mind to consist of different "faculties:" where is the proof of this? The mind acts, and we are conscious of its acts or operations; but we confess we cannot comprehend what is meant by its "faculties," any further than the word may be used to denote certain classes of operations.—The mind itself is one and indivisible: it is the whole mind, and not a particular faculty, which loves or hates: it is the whole mind which perceives, remembers, contrives, compares, or analyzes. Phrenology, in this view, assumes the complexity of mind: we believe in its unity. As to materialism, it is worth while to observe that our correspondent's quotation from Gall does not sustain the assertion that *he* was not a materialist: it merely aims to defend the "science" from the charge of leading to materialism.—While the belief in the immateriality and accountability of the soul has possession of the public mind, it is natural that phrenologists should wish to defend their "science" from such a charge. We do not mean by this to imply that a phrenologist is necessarily a materialist: we know, from the examples of many excellent and intelligent persons, that this would not be correct; but we are not so clear as to the general and ultimate tendency of phrenology. But, however, neither this apprehension, nor yet the suggestion (in which, perhaps, we are wrong) that it assumes the complexity of the mind, weighs a feather with us against phrenology. By all means give it a fair chance and all the inquiry which it may be thought to merit. If it is true, we fear it not—satisfied that in this case it will be found to harmonize with revelation. All that we fear is, that some persons may find it labor lost, and that others may proceed to act upon it before its truth is established. It already talks of reforming education and our criminal code, &c. *Ne quid nimis.* If it be a Hercules, let us wait till it has thrown off its swaddling clothes.

Twenty-first Report of the Directors of the American Asylum at Hartford, for the Education and Instruction of the Deaf and Dumb, exhibited to the Asylum May 13. Hartford: Hudson & Skinner. 1837.

The present number of the pupils in this institution is one hundred and thirty-three. The Board have resolved that the term of instruction ought to be extended from four to five years. Appended to the report is a particular account of the unfortunate Julia Brace; and another description, from Dr. Whipple, of New Hampshire, of Samuel Elbridge Eames, who was also blind, deaf, and dumb; and yet a third from Dr. Mussey, of a child in the vicinity of Hanover, afflicted with the like privations. Of these the report says:—

Cases of an accumulation of misfortunes, so truly appalling, have been rare, it is believed, among civilized nations. The three referred to are all in the United States concerning which we have any detailed information. One other case, it is said, has recently existed in the state of New Hampshire, and one also in one of the western states. The case of Mitchell, mentioned by Mr. Dugald Stewart, in an appendix to the third volume of his works, two or three others in the British Islands, and two in Paris, are all of which we have heard in Europe. It is truly to be hoped that the number suffering such peculiar and distressing privations is small indeed throughout the world.

These accounts possess so much interest as well for the thinking mind as the benevolent heart, that we shall take an early opportunity to lay some portion of them before our readers.

AN OPPORTUNITY OF DOING GOOD.—Rev. William Knight, of the Episcopal denomination, has recently arrived in this city from London, having a family of five children. An unusually long and perilous voyage, causing much sickness and distress on board the vessel, rendered it necessary to expend the little money left on his embarkation in the extra support of his family during the voyage.

Rev. Mr. Richmond, of Bloomingdale, has kindly engaged to seek a situation for him as classical tutor, until his character and standing are sufficiently established to engage in clerical duties, and has left New York with Mr. Knight for this purpose.

His wife and family remain at the Caledonian Hotel, 5 Gold street; and the object of this brief statement is to obtain the aid of the benevolent to discharge the expenses thus incurred, and remove them as early as possible to some economical location till Mr. Knight can return or send for them. Donations in aid of the object will be most thankfully received, either by Mrs. Knight, or Mr. Wm. Hinton, 194 Broadway.

A friend who has been long acquainted with Mr. Knight, and was present at his ordination by the Bishop of London, speaks in the highest terms of his literary abilities and general character.

PROCEEDINGS OF THE BOARD OF MISSIONS.

SECOND ANNUAL REPORT.

Baltimore, June 7, 1837.

The annual meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," was held this day in St. Paul's Church, at 5 o'clock, P. M.

Present—The Rt. Rev. Bishops Griswold, B. T. Onderdonk, McIlvaine, and Doane; the Rev. Drs. Eastburn, Hawks, Henshaw, Johns, Milnor, Wainwright, and Wyatt; the Rev. Messrs. Baury, R. B. Croes, Cuming, Dorr, Forbes, Jones, Vaughan, and the Secretary; Messrs. Newton, Nicklin, Stuyvesant, and Wagner.

The Rt. Rev. Bishop Onderdonk, at the request of the Rt. Rev. Bishop Griswold, the President of the Board, opened the meeting with prayer.

The roll having been called, it was; on motion of the Rt. Rev. Bishop Onderdonk,

Resolved, That the reading of the minutes of the last meeting be dispensed with.

On motion of the Secretary, the Rev. James D. Carder was appointed Assistant Secretary.

The Rev. Mr. Dorr, Secretary and General Agent of the Committee for Domestic Missions, presented the following communication, which, after being read, was, on motion of Bishop Doane, ordered to lie on the table.

To the Board of Missions of the Protestant Episcopal Church of the United States:—

Gentlemen,—I take this opportunity very respectfully to tender to you my resignation of the office of Secretary and General Agent of the Domestic Committee, to which you did me the honor to elect me, at your first meeting after the new organization. Having felt it my duty to accept a call to the rectorship of Christ Church, Philadelphia, the Board will perceive the necessity and propriety of this step, and will, I trust, give it their sanction.

Permit me, gentlemen, to express to you, and through you to the Church at large, my most grateful acknowledgments for the kindness with which my humble labors have been received, and for the cordial co-operation of my Christian brethren in this responsible work.

It is not without many painful emotions that I now relinquish an office which has afforded me so much satisfaction, although I am conscious that its duties have been very imperfectly performed.

For my Rev. Brother, the Foreign Secretary, and for his esteemed predecessor, and for each individual member of the two committees, between which the greatest harmony and kindly feeling have ever prevailed, I desire to express my respect and affection, and to say that I shall look back upon the days in which we "took sweet counsel together," as among the happiest of my life.

Praying for the peace and prosperity of our beloved Zion, and for the Divine blessing on the missionary cause, in both its domestic and foreign departments, I remain, gentlemen,

Very respectfully, and faithfully,

Your Brother in the LORD,

BENJAMIN DORR.

On motion of the Rev. Mr. Jones, the appointment of the following persons, as members of the Committee for Domestic Missions, was approved,

The Rev. Dr. McVickar, in the place of the Rev. Dr. Anthon, resigned.

The Rev. William Richmond, in the place of the Rev. Hugh Smith, resigned.

D. A. Cushman, Esq., in the place of Anson Blake, Esq., resigned.

On motion of the Rev. Mr. Vaughan, the appointment of the following persons, as members of the Committee for Foreign Missions, was approved,

The Rev. Dr. Milnor, in the place of the Rev. Mr. Forbes, resigned.

The Rev. Mr. Forbes, in the place of the Rev. Wm. Jackson, resigned.

The Rev. Mr. Jones, on behalf of the Treasurer of the Committee for Domestic Missions, presented the annual report of that officer: whereupon, on motion of the Rt. Rev. Bishop Onderdonk, it was

Resolved, That said report be referred to a committee of two.

P. H. Nicklin, and E. A. Newton, Esquires, were appointed the committee.

The Rev. Mr. Vaughan, in behalf of the Treasurer of the Committee for Foreign Missions, presented the annual report of that officer, which, on motion of the Secretary, was referred to the same committee.

On motion of Mr. Newton, it was

Resolved, That when the Board do adjourn, they adjourn to hear the annual sermon this evening, and to meet at 10 o'clock, to-morrow morning, for the transaction of business.

The Secretary and General Agent of the Committee for Domestic Missions, presented and read in part, the annual report of that body.

On motion of Mr. Stuyvesant, it was

Resolved, That in consequence of the lateness of the hour the further reading of the report be suspended.

On motion, the Board adjourned.

June 8, 10 o'clock, A. M.

The Board met.

Present: The Rt. Rev. Bishops Griswold, Stone, B. T. Onderdonk, McIlvaine, and Doane; the Rev. Drs. Eastburn, Hawks, Henshaw, Johns, Milnor, Tyng, Wainwright, and Wyatt; the Rev. Messrs. Baury, R. B. Croes, Cuming, Dorr, Forbes, Jones, Vaughan, and the Secretary; Messrs. Eccleston, Magruder, Newton, Nicklin, Stuyvesant, and Wagner.

The Rt. Rev. Bishop Onderdonk, at the joint request of the President of the Board, and of the bishop next to him in seniority, present, opened the meeting with prayer.

The roll having been called, the minutes of the last meeting were read and approved.

The Secretary and General Agent of the Committee for Domestic Missions, resumed and finished the reading of their report. Whereupon, on motion of the Rev. Dr. Tyng, it was

Resolved, That said report be referred to a committee of five.

The Rt. Rev. Bishop McIlvaine, the Rev. Drs. Tyng and Wainwright, and Messrs. Stuyvesant and Wagner, were appointed the committee.

The Secretary and General Agent of the Committee for Foreign Missions presented and read the annual report of that body. Whereupon, it was, on motion of the Rev. Dr. Hawks,

Resolved, That said report be referred to a committee of five.

The Rt. Rev. Bishop Griswold, the Rev. Drs. Hawks and Henshaw, and Messrs. Eccleston and Nicklin were appointed the committee.

The Rev. Dr. Tyng offered the following resolution:

Resolved, That the salary, at the rate of $1000, appropriated to the Rt. Rev. Bishop Chase, of Illinois, at the last stated meeting of this Board, for the year expiring at the present meeting, be continued until the next stated meeting of the Board.

On motion of the Rev. Mr. Jones, this resolution was referred to a committee of three.

The Rev. Mr. Jones, the Rev. Dr. Johns, and Mr. Newton were appointed the committee.

(*To be continued.*)

EXTRACTS FROM THE JOURNAL OF THE CONVENTION OF THE DIOCESE OF NORTH CAROLINA.

Friday morning, 12th, baptized two children of Col. Avery, who resides about 5 miles from Morganton.

Sunday, 14th, preached at his plantation at the head of Toe river, Yancey county; and although notice was given late Saturday evening, a large number of persons, many of them manifestly hungering for the bread of life, were assembled, and expressed after service a deep anxiety to know more of the way of salvation. I traversed much of that mountain region, which for beauty of scenery, salubrity of climate, and fertility of soil, is, I believe, unsurpassed in the known world; but I found there a depth of moral ignorance which made my heart bleed, and my lips exclaim, "Is it possible that a people so destitute, and withal so interesting, are within so short a distance of the most flourishing and privileged Churches of Christendom!"

Sunday, 28th, I consecrated to the service of ALMIGHTY GOD, a building styled St John's Church in the Wilderness, situated at Flat Rock, in Buncombe county, and erected by the liberality of Charles Baring, Esq. I preached on the occasion and administered the holy communion. A congregation has been regularly organized in this new but interesting settlement, which promises to become at no very distant time, an important field of ministerial labor.

Wednesday, 2d, at Windsor. The interests of the Church in this region are fast declining from want of missionary labor.

Sunday, 6th, I preached in St. Paul's Church, Edenton, on occasion of the death of Mrs. Cairns, whose sudden removal from the scene of her duties can only be regarded in the light of a public loss to the Church in this Diocese. In the evening of this day, I confirmed five persons.

Having been requested by the Trustees of the Episcopal School, to visit our northern cities to solicit funds in aid of this institution, I left Edenton for New York, on Tuesday, 14th March, where I arrived on Saturday, 18th. The following week being Passion week, I did not during that time bring the object of my mission before the churches. In the week succeeding that, however, I did, and met with a response of the most grateful and encouraging character. To a meeting of a few Episcopalians at the house of Samuel Ward, Esq., I made a statement of facts, showing the wants of the school, and its connexion with the best interests of the Diocese; which was replied to by a unanimous resolution to raise for us in that city $10,000, and by the appointment of a committee to act with me in carrying the resolution into effect. But at the very threshold of our undertaking we were met by the sudden and disastrous reverse in pecuniary matters, which has produced such ruin in our northern cities.

I was advised, under the circumstances, to postpone for a short time my application, in the hope that a few days might bring relief. But as every day seemed to place such relief farther, and still farther off, it was thought advisable for me to relinquish any further attempt at collections till a more propitious time, when I was assured of receiving every aid necessary, in case of our being able for the present to secure the existence of the school, to place it on an independent footing.

In Philadelphia I met with the same sympathy and encouragement, and also with the same embarrassments. We are thrown, then, in the present crisis back upon our own resources. If those who have the means among ourselves will come forward and supply the present necessities of the school, I feel confident that we hazard nothing in relying upon adequate assistance in the course of a few months from the north, to place our school above contingency. Brethren, your bishop feels that he has done his part in the present crisis of our affairs, and that it rests with yourselves whether an institution, in whose prosperity I verily believe the interests of the Diocese to be most intimately concerned, shall cease to exist; or receive from you, in your bounty, your prayers, and your patronage, an impulse to increased and permanent usefulness. The time has come when lukewarmness or mere good wishes will not do. Something must be done, and promptly done, before the commencement of another session, or the institution will be irrecoverably lost. What that shall be is for you now to determine. The school is *your own*, its destiny is wholly in your hands.

One remark, however, I have to make in relation to the contemplated theological department of the school. That, or some other measure must be put in immediate operation, or our parishes must be without clergymen. A large and interesting portion of them have already been vacant for many months. Your bishop has tried in vain to supply them. He has written to other dioceses, has depended upon other institutions, and he has done so till his heart is sick with disappointment. Something to relieve this necessity must be done or the Diocese will be, in the course of a few years, wholly destitute of the ministers of CHRIST. It is a truth I have reiterated again and again in our Conventions, that upon a *native clergy* alone can we depend for a permanent ministry; and it is a truth which, if we do not soon heed it, will force itself upon our notice by our deserted altars. Look at the following fact, and settle it in your minds if this be not so. In the short space of five years, the term of my connection with the Diocese, I have received into my Diocese eleven clergymen educated out of it, one alone of whom is now with us, while of those theologically educated within the Diocese, during that period only one has removed.

The steps recommended by the last Convention, in regard to the plan of systematic charity, have been taken by myself, and so far as the churches have entered cordially into the matter, the most favorable results have been experienced. I would respectfully suggest, however, that the full benefit of the proposed plan can only be realized by the united and persevering efforts of our clergy, seconded by our vestries.

I have noticed with pleasure, that in the appropriation of the moneys collected upon this plan, the general objects of the Church have not been forgotten. Depend upon it, Brethren, our giving a little to the General Missionary Society, the General Theological Seminary, and the other general institutions will not diminish our ability to sustain our own Diocese; and we should not forget that the Church is one body, and that if one member suffer all the members suffer with it, and if one member be honored all the members rejoice with it.

During my last visitation, I have remarked with peculiar satisfaction an increased attention to the duty of catechetical instruction. Brethren, may you become doubly diligent in this matter. Upon your fidelity here depend, far more than we are apt to imagine, the preservation of truth, the prosperity of the Church, and the salvation of souls. An interesting work has recently been republished in this country by the Bishop of New Jersey, upon this subject, which I would earnestly recommend to the clergy and parents of my Diocese.

I had intended to say something in this address upon the subject of the frequent removals of the clergy. But I have concluded to waive the point for the present; not, however, without expressing my heartfelt acknowledgments in this public manner to some of my clergy, who, during the last year have refused calls to highly eligible situations on the high grounds of *duty to the Church.*

One subject remains, which, with a proper regard to your interests I cannot wholly omit on this occasion—it is that of the embarrassed state of our country in regard to secular affairs.

Whatever secondary causes or subordinate agents may have been employed in bringing about this state of things, be assured, dear Brethren, it is the just and sovereign appointment of ALMIGHTY GOD. Our national sins, I doubt not, have invoked this awful chastisement. While we look around with dismay upon the ruin of our earthly things, it may be well to recollect that an inordinate love of these things was our *sin*—and that the manner in which we receive correction, will probably measure the extent and proportion of our suffering. If, like David, we arise in the midst of our distress, and prepare ourselves and go into the temple of the LORD to worship *Him*, whose claims, amid the seductions of time and sense we had forgotten—if we turn from these dumb idols, this absorbing pursuit of worldly vanities, and seek first the kingdom of GOD, the period of our suffering may be short. But, if we refuse to acknowledge the hand of the LORD GOD omnipotent in our troubles, refuse to give up ourselves to his service, but plead these very troubles in excuse for thinking and acting only for *self*, we may expect a continuance of them *in a more fearful and aggravated form.* Beloved Brethren, may you be wise, may you duly consider these things, and by GOD'S grace come to a better mind; fly to him for relief who hath in his mercy and wisdom brought distress upon you.

To his heavenly grace I commend you, now and for ever.

Your affectionate friend and serv't,

L. S. IVES.

Report of the Missionary Committee.

The Missionary Committee of the Convention of the Protestant Episcopal Church in the Diocese of North Carolina, respectfully report:—First, That in pursuance of the preliminary arrangements between our late Bible, Prayer-book, Tract, and Missionary Society, on the one parr, and the last Diocesan Convention on the other part, mutually agreed upon and unanimously confirmed, the affairs of said society were closed, and the managers, with the Bishop as Chairman by appointment of the Convention, took new ground as the Missionary Committee of the same. Upon being organized, the committee found themselves in possession of 50 Bibles, 217 Prayer-books, a quantity of Tracts, and other publications of approved character, and a sum in the Treasury more than adequate to meet the liabilities of this department.

In a few weeks after their appointment, the committee held its first session at Raleigh, the Rt. Rev. Bishop in the chair, when effective measures were taken to close the long-standing account with the Protestant Episcopal Press. A special committee was appointed, and by reference to a communication from this agency, herewith enclosed, it appears that a final settlement with the Press has been equitably arranged, in which the pretended claim upon the missionary department for a balance of $436 17, has been expurgated of error, and reduced to the comparatively small sum of $56 98. This balance is believed by your committee to be just and true, and in full and final settlement of all demands, has been promptly paid. It is due, however, to the Press, to state that the Publishing Committee of the works of the late Bishop Ravenscroft, must share largely in the fault implied in settlements too long delayed, and consequent perplexity in which the account has been involved. It is proper to state also, that the agencies for the sale of the work, appointed by the Press, and which appointment involves the loss of 79 copies, was made at the instance, and upon the authority of the "Publishing Committee." Under these circumstances, all that could be reasonably expected by the Committee of the Press, has been readily conceded—that no exertion on its part will be spared to recover the copies or the payment therefor. Your committee, however, have abandoned all hope of realizing the one or the other.

The funds which have been at the disposal of the committee during the past year, amount to $1176 01, of which the committee has appropriated to the payment of salaries due the missionaries, $1069 83. In settlement with the Press and its contingencies, $60 25, leaving under the control of the committee, the sum of $45 97. For information as to the sources from which funds have been derived, and for the particular disbursements, your committee respectfully refer to the Treasurer's Report.

To give effect to that feature in the missionary department, which provides for the distribution of Bibles, Prayer-books, and Tracts, the committee have established three depositories, one at Raleigh, another at Fayetteville, and the third at Edenton. Two of these depositories have been partially supplied, and the committee have voted an appropriation of two hundred dollars for the purchase of books, and a request to the Bishop to furnish a list of the same.

For the changes which have been effected in the missionary stations, the additional claims created in some instances upon this department, and the relinquishment of claims in others, your committee respectfully refer to the Bishop's official report. The Rev. Mr. Forbes, and the Rev. Mr. Stanly are still engaged within this department.

NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

Executive Committee, stated meeting, June 13, 1837.

"On motion, Resolved, unanimously, That all persons who are so disposed, are respectfully and affectionately invited to avail themselves of the privileges of the CHURCHES of the PROTESTANT EPISCOPAL CITY MISSION SOCIETY, and the Sunday schools connected with them.

On motion, Resolved, That a committee of two be appointed with power to publish the above resolution, and such other matter as they may deem expedient."

The undersigned were appointed the committee to carry the above resolutions into effect. In performance of the duty assigned them, they take this opportunity of making more extensively known the fact, that the Churches under the care of the *City Mission Society*, the Church of the Holy Evangelists, in Vandewater street, and the Church of the Epiphany, in Stanton street, are opened to all disposed to attend, three times on every Sunday, at half past ten in the morning, at half past three in the afternoon, and at half past seven in the evening. There is also divine service on every Thursday evening, at half past seven.

The privileges offered in these Churches, are such as need only to be generally known, in order to commend themselves at once to all who are so situated as to require them. Among such are numbers of young men who come to New York from various parts of our country, and from foreign shores; and who, without the advantages which these *free churches* afford, must remain debarred from the blessing of attending the ordinances of the Gospel, in that communion with which they have been from infancy connected. To all who are disposed to attend, our doors are freely thrown open. They are hereby affectionately and most respectfully desired to enter these sanctuaries, where they may worship GOD in the language of our scriptural liturgy, and hear from the pulpit the "words of eternal life." The Sunday schools connected with these two churches are in a flourishing condition, and offer privileges to children which we trust many parents will be found eager to embrace.

On behalf of the Executive Committee,

MANTON EASTBURN, } Committee.
WM. R. WADSWORTH, }

[Extract from the minutes.] je24 1am 4m

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—Putnam county, Friday, June 16th, consecrated Christ Church, Paterson. The instrument of donation was presented, in behalf of the vestry, by Mr. John Jennings, senior warden, and read by the Rev. Benjamin Evans, Deacon, the Missionary there. The sentence of consecration was read by the Rev. Alexander H. Crosby, rector of St. John's Church, Phillipsburgh, Westchester county; and the morning prayer by the Rev. Hiram Jelliff, Missionary at Lithgow, Dutchess county, assisted by the Rev. David H. Short, Deacon, of Connecticut, who read the lessons; and the sermon preached by the Bishop.

In the afternoon, confirmed four in the same church.

Saturday, June 17, in the same church, admitted Rev. Mr. Evans to Priests' Orders. Morning prayer was read by the Rev. Edward N. Mead, rector of St. Paul's Church, Sing Sing, Westchester county, assisted by the Rev. Mr. Jelliff, who read the lessons, and who also presented the candidate; and the sermon preached by the Bishop.

Dutchess county, Fourth Sunday after Trinity, June 18, in St. Peter's Church, Lithgow, confirmed eight.

Tuesday, June 20, in Christ Church, Poughkeepsie, admitted John Knill to Deacons' Orders. Morning prayer was read by the Rev. Frederick W. Hatch, rector of St. Paul's Church; the candidate presented by the Rev. John Reed, D.D., rector of Christ Church; and the sermon preached by the Bishop.

In the afternoon, confirmed forty-six in the same church.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fifth Sunday after Trinity, June 25, Flatbush, *Kings county.*

Sixth Sunday after Trintiy, July 2, St. Mary's Church, *New York:* evening.

Friday, July 7, Jamaica, *Queens county*; Saturday, 8, Rockaway, Consecration.

Seventh Sunday after Trinity, July 9, Hempstead, A. M.; Rockaway, P. M., Confirmation. Tuesday, 11, Islip, *Suffolk county.* 12, Setauket. Friday, 14, Huntington. 15, Cold Spring Harbor, *Queens county.*

Eighth Sunday after Trinity, July 16. Oyster Bay, A. M.; Glen Cove, P. M. 17, Hempstead Harbor. 18, Cow Neck. 19, Little Neck. 20, Flushing. 21, Newtown. 22, Hallett's Cove.

Ninth Sunday after Trinity, July 23, Tompkinsville, *Richmond county.*

Tenth Sunday after Trinity, July 30, Port Jackson, *Montgomery county,* consecration A. M., confirmation P. M. Thursday, August 3, Vienna, *Ontario county.* 4, Sodus, *Wayne county.* 5, Palmyra.

Eleventh Sunday after Trinity, August 6, Centrefield, *Ontario county.* Tuesday, 8, Grace Church, *Rochester.* Thursday, 10, Christ Church, Lockport, *Niagara county.* Saturday, 12, Auroraville, *Erie county.*

Twelfth Sunday after Trinity, August 13, *Buffalo.* Tuesday, 15, Forrestville, *Chautauque county.* 16, Westfield.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally, prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Alabama University, Tuscaloosa.—The Rev. Alva Woods, D. D., who has presided over this institution for several years, has signified his intention of resigning the presidency "in consequence of the utter impossibility of keeping it in a state of subordination." From the little which we have heard, it is difficult to determine who are most in fault—the students, their parents, or the officers. The influence of parents—silent, yet not the less powerful—is sometimes adverse to that due subordination, without which no institution can long prosper. Parents should send their sons to such seminaries of learning as are entitled to public confidence, and then sustain their officers in the laborious and often ill-requited task of educating youth, at a period when most impatient of restraint.

Southern Churchman.

CALENDAR.

JUNE.

24. St. John the Baptist.
25. Fifth Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

2. Sixth Sunday after Trinity.
9. Seventh Sunday after Trinity.
16. Eighth Sunday after Trinity.

OBITUARY.

[A brief notice of the following melancholy event was prepared soon after the occurrence, and sent for publication in the Churchman, but probably failed of reaching its destination.]

The Rev. MOSES BURT departed this life, at Cairo, N. Y., on Tuesday, the 30th of May, in the fifty-eighth year of his age, and the eighteenth of his ministry.

His last sickness was long and painful, but was borne without murmuring. We shall not attempt to mention the expressions of resignation and composure which fell from his lips: they were such as to afford the sweetest consolation to sorrowing friends, and gave cheering proof of the efficacy and value of our religion to support in circumstances of the greatest distress. CHRIST was the only foundation of his hope of pardon and salvation, and the expectation of being with him after his departure from the world filled him with happiness and peace.

Mr. Burt had labored with untiring faithfulness in different places in the Diocese of New York. He generously sacrificed the prospects of gain which a lucrative profession opened before him, that he might aid in extending the blessings of the Gospel to others. To this work he devoted the powers of a vigorous mind with zeal and great self-denial. The ability and forgetfulness of himself with which he discharged the sacred function of an ambassador of CHRIST will long be had in affectionate remembrance. But whatever was the "weariness and painfulness" of his labor, he gathered a rich reward in the consciousness of doing good. Though it was done at the expense of his health and comfort, he was satisfied if the Church prospered. He was happy if by any means he had "saved some," for then his ultimate wish had been gained. It is worthy of observation, that, with the exception of a very short time, Mr. Burt was in the service of the Diocesan Missionary Society during the whole of his useful ministry. P.

NOTICES.

NEW YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.

A stated meeting of the Board of Managers will be held at the Sunday school-room of St. John's Chapel, on Tuesday evening next, at eight o'clock.

By order. RICHARD SILL, Secretary.

The Board is composed of clergymen having schools in connexion with the Society, clergymen of the Protestant Episcopal Church residing in the city of New York, life subscribers, male superintendents, and two delegates from each school.

ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.

The annual meeting of the Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St. John's Chapel, in this city, on Wednesday, June 28, at 7 o'clock, P.M., when the members of the association are requested to attend. The annual sermon will be preached the same evening—service to commence at 8 o'clock. The preacher for this year is the Rev. Benjamin I. Haight, and the substitute the Rev. Edward Y. Higbee. The annual essay will be read the following afternoon, June 29, at 5 o'clock. The essayist for this year is the Rev. Robert A. Hallam, and the substitute the Rev. Robert B. Van Kleeck. The friends of the Seminary generally are respectfully invited to attend.

ROBERT B. VAN KLEECK, Rec. Secretary.

☞ The annual meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, for the transaction of the regular business of the Union, will take place in Trinity Church, in the city of New York, on Thursday, June 29, at 5 o'clock, P. M.

⁂ The other periodicals of the Church are respectfully requested to give the above one insertion.

☞ A complete set of books, lettered with names on the covers, for a pulpit in St. Lawrence county, N. Y., was ordered at the Protestant Episcopal Press, No. 28 Ann street, New York, in October, 1836. They were finished immediately, and agreeable to directions given by the person, who doubtless intends them as a *present* to the church above referred to; but as the books have not as yet been called for, this method is taken to request of the donor further directions. THE AGENT.

June 15, 1837.—tf

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has to acknowledge—

Received by the hands of the Secretary and General Agent, from St. Matthew's and Zion churches, Prince George county, Md., by Rev. Mr. Pinkney, rector, $24; from the Young Ladies' Missionary Society at Mrs. Wilmer's school, near Alexandria, D. C., for Persian Mission, 40—making 64. Received for the China Mission, by the hands of the Rev. W. J. Boone, missionary, from Rev. W. H. Barnwell, rector of St. Peter's church, Charleston, in part of Rev. W. J. Boone's salary, 100, and for medical library, 220; from Boone Sewing Society, for theological library, 510; from Miss Barnwell, for medical instruments, 100; collection made at Augusta, Ga., 9th April, 92 12; St. James', Goose Creek, monthly offerings, 4 62—making 1026 74. Received from a few members of St. Luke's church, N. Y., for the China Mission, 50.—Total receipts, $1140 74.

CHARLES J. ALDIS, Acting Treasurer,

June 22. Bank of America.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending June 22, from the following persons, viz:

Albert D. Travers—Ann E. Warley—Rev. E. Punderson, with remittance—Oliver Steele—Henry F. Penfield—Wm. A. Walker—Rev. A. S. Hollister—Gilmon Wood—Rev. Francis Thomas Todrig—Rev. C. P. Reed—Postmaster, Portland, Me.—Rev. William A. Smallwood, with remittance—Henry Barton, with remittance.

Received by the Gen. Prot. Episc. S. S. Union.

Sidney Babcock—Rev. G. H. Norton, 2—Postmaster, Baltimore—Rev. E. Punderson, with remittance—Erastus P. Smith—Rev. A. Smedes—Erwin & Benedict.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,

Two doors below Nassau street,

Under the superintendence of

JOHN W. MITCHELL, Ch'n.,
JOHN E. EARLE,
WM. M. BENJAMIN,
WM. R. WADSWORTH,
P. E. F. MCDONALD,
WM. H. VERMILYE,
THERON WILBER,
LOUIS SHERMAN.

} *Committee of Publications and Sales.*

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, std. covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to GOD—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2—Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18mo. works, making 56 volumes, numbered consecutively, *at 20 cents per volume, or $11 20 per set.* Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo. works published by the Union, making 5 volumes, at one dollar per set. As well as a large assortment of approved works, selected expressly for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.

March 25, 1837.—tf

CHRISTIAN ANTIQUITIES.

A Compendium of Christian Antiquities—Being a brief view of the orders, rites, laws, and customs of the ancient Church in the early ages: by the Rev. C. S. Henry. Just published and for sale at the Protestant Episcopal Press, 23 Ann street, New York.

May 18, 1837.

NEW BOOKS.

☞ RICH Poor Man and the Poor Rich Man, by Miss Sedgwick; Botany of the Scriptures, by a lady; and a few copies of the Wreath, and Religious Souvenir, for 1837, for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

TO EPISCOPALIANS.

A new and splendid assortment of Bibles and Prayer Books, in every variety of size, style and binding, just received and for sale by the New York Protestant Episcopal Press, 28 Ann street.

A NEW WORK.

The Primitive Church, the Greek Church, and Protestant Episcopal Church, versus Roman Catholicism and Calvinism, on the subject of Absolute Decrees—just published and for sale at 28 Ann street.

was the founder and master builder of the American Church. And never, since the days of the apostles, has there lived a man upon whom, had the choice been ours, it should more willingly have fallen. For the meekness of that wisdom which laid its deep foundations, and reared its massive walls, and crowned its lofty battlements; and from the odor of that sanctity in which, for almost seventy years, he stood with us, and with our fathers, and with our fathers' fathers, a minister in holy things, we can make no return so acceptable to GOD, as in our hearty desires and earnest efforts for their faithful imitation. The humble heritage for which he watched and prayed comes to our hands a glorious Church. We occupy the vantage ground of Christendom. We have inherited the trust which is to determine whether the "Gospel in the Church," without connexion with the civil government, can keep its hold on the community, perpetuate the name and glory of its heavenly Head, and achieve, in the hearts of man, its gracious work of righteousness, and peace, and joy in the HOLY GHOST. The eyes of men are turned upon us. The cause of GOD is in our hands. Immortal souls wait the issue of our efforts. Our work is thus before us. It is GOD's work, and we may not shrink. It is GOD's work, and we need not fear. To cheerful hearts he will give needed strength. To willing hands he will give needful skill. Faithful to his service, he will be faithful to our trust in him. He will make our way plain, and our feet stable. He will cause us to be at peace with ourselves, and give us favor with all the people. He will build us together, in purity and charity, for his own habitation, by the Holy Spirit; extend the borders of our Zion, that they shall fill the land; and give us the heathen for the heritage of his Son, and the uttermost parts of the earth for his own possession.

REV. MR. HOLMES.

Nor is it only in the general sorrow which bewailed the venerated father of our family in CHRIST, that GOD has caused our hearts to bleed. We mourn—but GOD be thanked, with tears that have no touch of bitterness!—a brother gone before us to his rest. Although a year has well nigh passed since devout men carried to his burial the beloved Holmes, and made great lamentation over him, my eye has wandered with involuntary earnestness along these sacred seats in quest of his familiar form. But it has gone from us for ever. We shall behold no more that placid and benignant countenance, which was the faithful mirror of his pure, serene, and humble spirit. We shall hear no more that gentle voice, which lent its native and prevailing eloquence to those meek words of truth and soberness, those prudent councils, faithful admonitions, and persuasive exhortations, which were wont to issue from his kindly lips. Blessed be GOD, that the tears we mingle on his tomb are more in gladness than in grief! To him, to die was gain, for CHRIST had been his life. And to grudge him to his early rest, to grieve that he has gone to be with JESUS, not to rejoice that he has exchanged his mortal for immortality—this were no Christian love for him, this were no sorrow in which his saintly soul could sympathize. Worthier of him, worthier of ourselves, that noble strain of our Communion Service, "We also bless thy holy name for all thy servants departed this life in thy faith and fear;" and the anthem which would best accord with his unfettered spirit, could it leave the melodies of Paradise, and join the dull devotion of our lifeless songs, would be that fervent rapture which was taught from heaven, to cheer the silence and relieve the darkness of the Christian's grave, "Blessed, blessed are the dead who die in the LORD; even so saith the Spirit, for they rest from their labors."

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

Mr. Editor—My attention has just been directed to the communication in your last, entitled "A Hint to Vestries." I feel compelled, by a sense of respect for the clerical profession, to express my hope that it was not written by a clergyman. I am a clergyman myself, and I believe I speak no stronger language than most of my brethren would sanction, when I say that the whole spirit of the communication is to my mind any thing but apostolic or delicate. Is it indeed come to this, that clergymen of the Episcopal Church appear before the public complaining that their services are unpaid for, because they preach a Sunday or two in some destitute parish!! Really, if this is the case, we have become degraded! With the *attack* on "some vestries," which the piece manifestly makes, I have nothing to do. I leave it to the gentlemen interested, many of whom I know to be men of true Christian character and liberal generosity, who would scorn the meanness which the "Hint" implies, as much as any man, Scrutator himself not excepted. But, as the author says, "to come directly to the point," inasmuch as I consider your correspondent's remarks as containing an implied censure on clergymen who occasionally supply churches unfortunately deprived of the ordinary services of a rector, unless the "supply is paid for;" and inasmuch as I have often committed this sin, and know several of my brethren who are as great transgressors in this respect as myself; I beg leave to *protest* against the implied charge of indirectly contributing to "rob GOD," or injure the interest of any poor brother in the ministry. And as you have thought proper to admit Scrutator's remarks into your columns, I hope that a clergyman of twenty-six years' standing may be allowed to express his dissent through the same channel. When our clergy are to be "paid" by the day or the sermon, we may bid adieu to the respectability of the clerical profession.

PRESBYTER.

For the Churchman.

METHODIST EPISCOPACY, NO. XIV.

Ecclesia, after introducing two texts of Scripture in proof of presbyterian ordination, on which I have already remarked, next appeals to the fathers in proof of his position. His first quotation is as follows:—"Thus saith *Firmillian*, 'All power and grace is constituted in the Church, where seniors preside, who have the power of baptizing, confirming, and *ordaining*.'" I am sure there must be a famine in the land of the fathers, or such declarations as the above would never be produced in support of presbyterian ordination. From the quotation we learn,

1. That seniors presided in the churches in the days of Firmillian, who had the power of baptizing, confirming, and ordaining. Now this is just what I believe; for every Church must have a head, a senior, a president; but before it argues any thing in favor of presbyterian ordination, it must be proved that these seniors were no higher in office than presbyters, which Ecclesia has failed to do, as I shall soon show.

2. From this quotation produced by Ecclesia we learn that confirmation was a rite practised in the Church, classed by this writer with baptism and ordination. The power to confirm is restricted to these seniors or presidents, "who have the power of baptizing, confirming, and ordaining." Now it is clear that Ecclesia must acknowledge the rite of confirmation to be of divine authority, or else confess that his witness proves nothing in support of the divine right of presbyters to ordain. "All power and grace is constituted in the Church, where seniors preside, who have the power of baptizing, confirming, and ordaining." Now I ask where such a state of things exists in the Methodist Episcopal Church? Nowhere, for two reasons: first, the rite of confirmation does not exist in the Methodist Church; and secondly, presbyters have not the power of ordaining, or if they have the power by virtue of order, they are restrained from exercising it, and the existence of the power of ordination cannot cause "all power and grace to be constituted in the Church" where it is not exercised. If then by these presiding "seniors" presbyters are intended, the writer must have contemplated a very different state of things from what exists in the Methodist Episcopal Church; but if by these seniors bishops be meant, it proves nothing in support of presbyterian ordination.

3. The passage clearly supposes that the power of ordaining does not belong to the body of presbyters. "All power and grace is constituted in the Church *where* seniors preside, who have the power of baptizing, confirming, and ordaining." Now where would this state of things not exist, if the power of confirming and ordaining belonged to presbyters in common? It would exist every where, in every place where presbyters exist; whereas the writer evidently contemplates a peculiar state—peculiar to the presidency of these seniors who possess these peculiar powers. "Where seniors preside, who have power to baptize, confirm, and ordain," clearly supposes an opposite state of things where seniors with these powers do not preside, which would not be the case if all ministers have the power of ordination. From this it must appear that *Firmillian* meant no more than that "all power and grace is constituted in the Church where" *bishops* "preside, who have the power of baptizing, confirming, and ordaining." Should it be said that this cannot be the meaning of the passage, because it attributes to these seniors the power of baptizing, which power belongs to presbyters; for the same reason it cannot speak of presbyters as having the power of baptizing, because this power belongs to deacons, as Ecclesia will not deny.

But Ecclesia attempts to prove that these seniors were presbyters, as follows:—"What these *seniors* were may be seen from a parallel passage in *Tertullian*, where he says that 'in the ecclesiastical courts *approved elders presided*, not distinguished for their opulence, but for their worth of character.'" Here Ecclesia takes for granted what he should prove, viz. that "approved elders" in this passage means presbyters. If a bishop may be an approved elder, then it proves nothing to his purpose; and this appears to me to be nearly the case. Ecclesia has already figured too much in Greek criticism, in the course of his number, to take it for granted that elder necessarily implies a presbyter and no more than a presbyter, as this term is now used. The Greek word *presbuteros*, which we render presbyter and elder, literally signifies an aged person, older senior, more ancient, preferable, more honorable. But what must settle this point is the declaration of an apostle, 1 Peter v. 1, "The *elders* which are among you I exhort, *who also am an elder*." Here the Apostle Peter declares himself to be an elder. We see, then, that it might have been said, "In the ecclesiastical courts approved elders preside," even when the Apostle Peter was in the chair; and if so, the passage can prove nothing in favor of presbyterian ordination, as now held; for a bishop or an apostle may be an "approved elder." Ecclesia must bring something more to his purpose than this, or his cause must sink.

DIAKONOS.

For the Churchman.

Mr. Editor—I noticed with some surprise, an article in the last Churchman, headed "A Hint to Vestries," and signed Scrutator, which deserves, as it seems to me, a passing notice. Never before had it occurred to my mind that the custom to which your correspondent (doubtless a sufferer) refers, was open to censure, much less to such severe rebuke as he has thought proper to bestow. Instead, however, of its "being a crying sin in the Episcopal Church, which will go to the judgment against her," I venture to say that no *disinterested* man will assert that there is the least injustice in the case, or that the invitation to clergymen without a charge to preach occasionally, is not as often a favor granted to them as it is one conferred upon the vestry. At any rate it is entirely a voluntary thing to preach without pay, or let it alone, and there can be no wrong done, if no expectations are disappointed. In the case supposed, which is said to be not of unfrequent occurrence, "where the vestry of a church want to hear a man preach to see if they would like to give him a call," Scrutator says, if they do not give him a call "insult is added to injury;" he feels far less respect for the church than they for him, and congratulates himself that he has escaped such "*ungrateful hearts!*" I say nothing of the peculiar propriety of such an epistle applied under such circumstances, but I would hope, for the honor of the Church, that there are few clergymen in it who *feel* or *reason* in this way; if there are, their "sacred office" would be well exchanged for that "worldly business and the profits thereof," from which they are now "cut off by public sentiment."

If there are clergymen among us, and I do not say there are, who, unwilling to settle unless over a city parish and with a liberal salary, and who nevertheless depend for a support on casual invitations to preach till such vacancy occur, it would then be a question whether the interests of religion and the Church would not best be consulted, either by leaving such men without employment, or, if invited to preach, without any expectation of being paid. We can hardly suppose that any man of respectable talents, who has entered the ministry for the purpose of doing good, rather than to promote his worldly interests, can long remain without a settled charge, or if he does, that he will have any one to blame but himself. Scrutator gravely asks, "Will a man rob GOD?" and then asserts that those vestries do so, who do not pay for occasional supplies in the absence of a settled minister. This is a serious charge; but let us see how the case stands. A church wants a clergyman. The vestry invites Rev. Mr. A. or B., to come and preach for them, with the express understanding, that if they like him they will give him a call; and if they do not, they are under no obligation either to *pay* or settle him. The clergyman accepts the offer—he takes a ticket in this lottery—he is willing to preach once, twice, and it may be three times, for the chance of drawing a prize. He preaches—his ticket turns out a *walking ticket*—he draws a blank—the account is closed. His vanity may be hurt—his pride may be humbled, but there is no injustice done; the conditions have been complied with; and if there is any "robbing" in the case, the clergyman only is robbed of a little self-conceit, and no doubt is bettered by the discipline. Scrutator will excuse my plainness of speech, for he has set a contagious example, and as I have taken him for my model, of course there can be no just ground of complaint.

SCRUTATOR LAICUS.

THE CHURCHMAN.

SATURDAY, JUNE 24, 1837.

For the Churchman.

SPECULATION AND GAMBLING.

Mr. Editor—Much has been said and written of late on the heinousness of *speculation;* and certainly the extravagant lengths to which it has been carried within these few years would seem to justify all the censure that can be passed upon it. Some things, however, are alleged against it with which I, a plain man, am not a little perplexed. For instance, it is not unfrequently denounced as equally sinful with betting in games of chance, with horse-racing, lottery-dealing, and the worst species of gambling in general. Nor this only in the way of hyperbole, but the opinion is often advanced with the utmost seriousness As an illustration, let me call your attention to the remark of a writer in the New York American, of June 16, who has handled some questions in regard to the currency with no little ability. He says in a note:—

"I use the term 'speculation' in compliance with ordinary usage, although, in truth, the phrase is a mere euphemism for gambling. At any rate my eyes are not sufficiently microscopic to detect the essential distinction between staking petty sums on the cast of a die, the turn of a card, or the speed of a horse, and the adventuring immense amounts upon the rise or fall of lands, houses, stocks, &c., &c. If the play be fair, chance, and chance alone, determines the result, with this difference indeed, that in the one instance the betters know their fate in a few moments, whereas, in the other their agony may be protracted for months or years.

"For the rest, a reliance on the smiles of fortune, rather than on the returns of industry, acts on all classes with great uniformity as regards temper, disposition, morality and wealth."

Now, Sir, I wish to ask in what light you, as a moralist and divine, would regard the opinion here expressed, Is "speculation" equally a sin with "gambling?" For my own part, much as I am opposed to the recklessness which has been recently exhibited in the commercial world, I cannot bring myself to think that all speculation is sinful: if so, I should have to renounce business: but yet I am hardly prepared to say that I should feel myself justified in gambling. What am I to do?—give up all business which involves hazard, or hold gambling to be innocent? To me it appears that the solution of this question is not only of importance for the direction of personal conduct, but also from its influence on the state of society in general. I would further add, that there is no business which is not dependent in some measure on *chance*. And if chance or hazard makes speculation sinful, I must on this principle give up business entirely. For these reasons, I request an answer to the query I have proposed.

MERCATOR.

Answer.—"Mercator" has imposed on us a task which we do not feel at liberty to decline, but the performance of which is attended with some delicacy and hazard: partly from our own incompetency, and partly from the collision into which our answer will probably bring us with the popular opinion. The decision of "a moralist and divine" we shall not presume to offer: but the opinion of a friend on this or any other subject is at his service.

All business, all human purposes and transactions are subject to contingencies. If hazard, therefore, or a liability to reverses and disappointment, were enough to affix a moral stigma to an action, the only way to escape from immorality would be by a universal suspension of business. This no body will pretend to be right: business is necessary not only to the well-being but to the being of society; and must be prosecuted under a condition from which it is, by the ordinance and constitution of GOD, inseparable, viz. a liability to contingencies. Do what we will, there is risk in some way, or of some kind.

But in all settled states of society, there is a certain uniform course of affairs, in which the regular occurrence of future events may be anticipated with a good degree of confidence. Hence business finds certain channels in which its various transactions are conducted with comparatively little of risk or hazard. Those who engage in these transactions and are governed by the ordinary laws of the business world, (laws of rigid integrity and honor,) are said to act with safety and prudence. They are never in danger of being compared to the gambler.

We suppose the word "speculation," therefore, to denote certain transactions which are not governed by the ordinary laws, nor conformed to the regular course of the business world. We say *suppose*, for to a man of books rather than business, the very word "speculation" presents some embarrassment. In its application to moneyed transactions it is of comparatively recent origin, and hence it would seem that the thing denoted by it was unknown to the sober principles and habits of our forefathers. A "speculator" is "one who forms theories;" and hence "speculation," in its commercial usage, is probably taken to signify such schemes as are founded on visionary theories, and at variance with the usual practices of the mercantile community.

To the question, then, whether "speculation" is equally censurable with "gambling," and if so, whether it be a sin?

We distinguish between an action considered simply and in itself, and considered in connection with the circumstances which accompany it. The latter may be such as to make that action sinful, which considered in itself is indifferent. For instance, the staking of money on chance, we should regard merely as indifferent. Simply, and in itself considered, we see nothing sinful in it. We know of no divine law of which it is a transgression. The mere fact of a result being determinable by chance can give no offence to a religious mind: for such a mind recognises no such thing as chance, inasmuch as it understands the word "*chance*" to denote those causes which elude human sagacity, but which are yet infallibly determined by the providence of GOD. Hence we have scriptural precedents of men of unquestionable piety consenting, in matters of great moment, to be governed by what is ordinarily termed chance. Considered, therefore, simply in itself, and without reference to its accompaniments, there can be nothing morally wrong or sinful in suspending money on the turn of a die or card. It may be that this opinion may sound harsh in the ears of some, and we must therefore beg leave to divide the opprobrium, if any there be, of holding it with one of the best divines and greatest casuists of his own or any age. We mean Bishop Sanderson.

"If things judged unlawful," he remarks, "be in their own nature not necessary but indifferent, so as they may be either done or left undone without sin; and the person, withal, be *sui juris* in this respect, no superior power having determined his liberty therein: then, although he may not do any of these things by reason of the contrary persuasion of his conscience without sin, yet he may without sin leave them undone. As, for example, say a man should hold it utterly unlawful (as some erroneously do) to play at cards, or dice, or to lay a wager, or to cast lots in trivial matters; if it be in truth lawful to do every of these things, (as I make no question but it is, so they be done with sobriety and with due circumstances,) yet he that is otherwise persuaded of them, cannot, by reason of that persuasion, do any of them without sin. Yet, forasmuch as they are things no way necessary but indifferent, both in their nature and for their use also, no superior power having enjoined any man to use them, &c."

And yet this action, so indifferent in itself, becomes, under certain circumstances, confessedly and intensely wicked, and when carried to excess the most ruinous of all vices. It is so with "speculation." In itself considered, we do not see that there is any thing in it morally wrong or sinful: it is to its accompaniments, therefore, and to the excess to which it is carried, that we must attach the censure; and these, as is evident from the case of "gambling," *may* be of a nature to stamp it with extreme moral infamy.

But are these accompaniments of such a nature? and is "speculation," as ordinarily understood and practised, as really sinful as "gambling?"

At first sight it would seem not. When money is staked on the turn of a die, one party must be a positive loser. This, it is true, is a bad feature in gambling, which is not found in speculation. But it is not this which gives its chief infamy to gambling. The infamy which so justly attaches to it arises, we apprehend, from its being a violation of those rules which are found necessary for the happiness of society and the good government of life. These require that men should seek their livelihood in the regular paths of honest industry. Gambling, on the other hand, is a perfect outlawry of Providence. It sets at defiance all the common and salutary principles of life: it disregards all the conditions under which the appointment of Providence has determined that we shall procure subsistence. In the social state we are mutually dependent on each other's labor. Whatever honest avocation a man may pursue, not only himself but his fellow-creatures also derive benefit from it. It is this law which the gambler violates. It is not that he stakes a wager on an uncertain issue, for this is an "indifferent" and often an innocent action; but it is that he seeks to evade the ordinary duties and responsibilities of life, and gain riches in a way which Providence has closed against him; and it is the violation of this law which in the sure and righteous retribution of Providence is ultimately visited upon his head, in ruin, remorse, and agony.

So with "speculation." The ordinary operations of business, conducted on sound and equitable principles, and in the hope of bettering our condition, are right—are an imperative duty. But "speculation," as we understand the word, is an attempt to escape from the received and legitimate principles of business operations. Like gambling, its great evil is that it purports to be a short cut to riches. It is a scheming to reap the rewards of labor without enduring its privations and toils. "Speculation," therefore, may be not only as bad as gambling, but may be vastly worse, because the amounts which it stakes are larger and the sphere of its contagion is more extensive. Gambling is generally done on a small scale, and its effects are limited to a few. Speculation stakes its millions, and its blighting effects are felt on every class in the community. It diverts business from its proper channels; it disinclines the young for the regular proceedings of life, and fills them with airy expectations and chimerical projects; and if done on a fictitious capital, (and if otherwise done, i. e. if done on a real capital, we suppose it would not be called speculation,) it attaches a corresponding fictitious value to property, and thus operates more or less severely, according to the extent to which it is pushed, on all those classes of society who expect to receive what, on sound and equitable principles of business, is a fair equivalent for their labor. When the rage for speculation seizes on the public mind in general, it operates like religious fanaticism, or any other absorbing passion. It runs into its opposite extreme, and leaves the community to retrace its way from a state of comparative prostration and torpor, by slow and painful steps, to its former state of prosperity.

But it may be asked, after all, what *is* speculation? what is the degree of excess, and what are the circumstances which give to these business proceedings their vicious qualities? We ask, in reply, what is gambling? what is drunkenness? It is impossible to define them by a general rule applicable to all cases.—There is nothing morally wrong in laying a wager, nor in drinking a glass of wine; and yet gambling and drunkenness, which are but extensions or excesses of habits in themselves innocent, are justly and generally regarded as scandalous vices. In these cases a definition is not found necessary for practical purposes; neither is it necessary to define "speculation." It is a word which we suppose to have a current determinate sense equally with gambling or drunkenness, though like them perhaps equally incapable of exact definition. In general, as we said, it implies a departure from those sound, prudent, and equitable principles on which business operations are or ought to be conducted. What those principles are it may also be difficult to define; but we should suppose that in a healthful community they would be such as to forbid any man to assume greater responsibilities than he would be morally certain of his ability in good faith to discharge.

On the whole, then, we should be inclined to sustain the position of the writer in the American, and contend that speculation ought to be held to be as offensive to the moral sense of the community as gambling. The commercial community owe it to themselves, to their reputation, their integrity, their safety, and to the honor and welfare of their country, to guard those principles and regulations—whatever they be—which are adapted to preserve that CONFIDENCE which is the necessary basis of mutual intercourse. Every society finds it necessary to adopt such principles and regulations, and whether they are observed from motives of piety or of self-interest, they are always themselves founded in morality and religion. It is to a respect and habitual observance of these principles and regulations that the commercial community of this city owes whatever it has enjoyed or ever will enjoy of prosperity at home and reputation abroad. It owes it to itself, therefore, to fix the seal of its disapprobation on all those proceedings which contravene these principles, and thus tend more or less remotely to undermine that mutual CONFIDENCE which they are intended to support. If "speculation" is consistent with these established principles and regulations, then we have misunderstood the word, and what we have written must go for nothing; but if we are correct in regarding "speculation" as a disruption or evasion of those acknowledged principles and regular habits which are the safeguards of the mercantile community in general, then we can see no reason why it should not be held to be as disreputable as gambling. Our remarks, we trust, have saved "Mercator" from the dilemma to which this opinion had reduced him; and instead of advising him to abandon business, we would recommend him to continue where he is, and to adopt such a course and advocate such views, in his proper sphere, as will help to preserve a nice sense of honor and a high standard of integrity in the mercantile world.

CHURCH OF IRELAND.—We lately copied from the Church of Ireland Magazine the circular of Archbishop Whately, in regard to the use of extemporary prayer on occasions of public worship. The circular seems to have produced a strong sensation, although our only means of obtaining information on this head are from a journal strongly opposed to the sentiments avowed in the circular. Some discussion and controversy have taken place in regard to the sense of the Church on the subject, and to the inquiry whether the archbishop has not transcended the powers with which he is vested. The Rev. Mr. Dee, who was refused a license because he would not comply with the archbishop's test, has published his grievances in the Dublin Record. The Christian Examiner says, "The very class of Irish clergymen against whom the test and the letters of the archbishop are directed, are prized and valued in England; there are constant offers of employment made to them; and we are sorry to say, many good men have gone and many are going: carrying their services elsewhere." The same journal contains a "lengthy" remonstrance to the archbishop's circular, said to have been signed by three thousand two hundred laymen, residing in the diocese. The case, it seems, has been laid before the English bishops, though in what form we are unable to say. The Christian Examiner hopes that the appeal to the bishops "may be overruled to be a means of establishing the legitimate use of extemporary prayer." The archbishop's "test" we understand to be nothing more than the exaction of a promise that his clergy shall confine themselves to the liturgy in their public ministrations. The following extract from one of Mr. Dee's letters shows the spirit of the aggrieved party.

"I left the palace at a loss what to do. The benefit of my standing in the diocese was lost to me—my curacy was my only source of income. However, I was not cast down—far from it. I knew that I had discharged my duty, and that to my own apparent hurt; and I was accordingly made light and happy by Him to whom I had committed the whole matter in prayer. In less than an hour after this exclusion, and before I had again sat down, I took up the *Dublin Record*, in which I read an advertisement for a school assistant. I wrote to the advertiser that day on the subject: I wrote also to my rector the Rev. William S. Guinness, informing him of my being refused a license, &c.; and on the day following I received from him the kindest answer—inviting me to return to my curacy, and expressing his determination to seek legal protection 'for the sake of the Church and of his opposed brethren,' adding these touching words—'To-morrow I expect to spend amongst my little flock, upon the mountains of Carysfort, now threatened with the loss of their shepherd.'

"However, receiving a favorable answer from the advertiser for a school assistant—the truly estimable Rev. Dr. Bell, of Clonmel—I left the Dublin Diocese and became Dr. Bell's assistant. What the impelling motives were for my deciding thus, it is unimportant to mention, nor would these be any evidence for man: facts alone are his evidence; motives are for the heart-searching GOD. But the following facts are deducible from the above detail:

"That a clergyman of the Church of England, of some standing in the Archdiocese of Dublin, approved of in his ministry by his archbishop, rector, and parishioners, was excluded from the archdiocese by the archbishop, and thereby deprived of the benefit of his standing in the diocese and of his means of living, merely because he could not conscientiously assent to an *ex post facto* by-law or *test*, before the existence of which *test*, he had been officiating in the diocese with the express permission of the archbishop. That he, notwithstanding this 'uncourteous and oppressive' treatment, did not evince the slightest disposition to resist Episcopal authority, but immediately left the diocese in consequence of his exclusion.

"Lastly: as to the *circular*—I have said that I had been curate of Kilbride; it was the last curacy which the archbishop permitted me to hold; and it was from a Scripture meeting held in this parish that his grace's circular originated. When I came to this parish, I found that four Scripture lectures had been established there by my predecessors, besides two services on Sunday, and one on Wednesday, with the usual parochial visitings. These I endeavored to continue, as the LORD gave me strength. One of these meetings was particularly interesting, and it was the only one in the parish that was professedly conversational: it was held in a thatched cottage, in the sands, near the bridge of Arklow, and was attended by the neighboring farmers and fishermen, and their wives and children. These were not likely to ask troublesome or disputatious questions, nor did they ever in my time: no, the poor people, whenever they did venture to put a question, did so always in an humble and inquiring spirit, and the inquirer seldom did more than direct the presiding minister's attention to some particular verse, merely naming its number, as 'the sixth verse, Sir.' I seldom felt mysel in a more devotional spirit than at this simple meeting; the Spirit of the LORD appeared to rest upon it, and upon every one in the room while there—in the hymn, the prayer, and the exposition of the word. Yes,

'I have been there, and still would go,
'T was like a little heaven below!'

"It was only on such occasions, or by the sick man's bed, that extemporary prayer was used in this parish, either by me or my predecessors, save at the assembling and dismissing of the Sunday school children, and then the prayer used was always simple and suitable to the children; and being for the most part the same in substance, amounted in effect to a pre-written form; and its being used then, was chiefly because there is no express Sunday school prayer in our liturgy, the institution of these schools being of far later date than the composition of our liturgy.

"And it was against this conversational Scripture meeting that the archbishop's *circular* was uttered! How, and wherefore? Simply because the curate whom the archbishop sent to succeed me there applied to his grace whether it was necessary for him to hold such meetings, where questions might be put to him, and to use extemporary prayer—that he had not been used to either. He probably merely designed in this to obtain his grace's sanction to his own mode of ministry, without intending or imagining that it would lead to any thing further. But his grace took it up otherwise, expressed much indignation at such practices, and declared that he would not permit them to exist longer in his diocese, or their promoters, whom he would shortly root out as so many 'thorns and thistles;' and to that end threatened a *circular*, which *circular* accordingly appeared shortly after, but not until the rector of the parish had first followed up his curate's application, which was oral, by a formal letter. This letter served as a pretext for his grace to plead, as he has pleaded, that his *circular* was issued in 'reply to an actual written application from an incumbent of a parish in his diocese.'

"I was the first 'thorn or thistle' that presented itself, and was accordingly eradicated. I speak not thus with any unkind feeling towards the curate. No, indeed; for I know full well that he had no other design in his application, save that of excusing himself from what he did not feel himself suited to by habit; and that if he imagined that it could have injured another, he would be one of the last men in the world to say a word on the subject.

"My object in writing this now is not to exhibit myself, or to give utterance to a provoked spirit. I have no relish for the one, and I am enabled to subdue the other whenever it attempts to rise; and accordingly I did not speak out when I might more naturally have done so, at the time that these things took place. I do so now with the sole design that I have already expressed, to disabuse the public mind of false impressions by a plain statement of literal facts."

The Sixteenth Annual Report of the Mercantile Library Association, Clinton Hall, New York.

The receipts of this institution up to the first of January amounted to upwards of $5200, and the expenditures to about $5000. The number of the members of the institution, including annual subscribers and stockholders, is 3076. The number of volumes in the library is 13,305. The report states that not one half of the young men who are entitled by the constitution to participate of the advantages of the association are enrolled among its members. The advantages, however, which the institution offers and probably a want of information, or at least of a due appreciation of this fact is the reason that they are not more extensively embraced. The library comprises an extensive collection of the best works in history, sciences, and the arts. Works of fiction are (and properly we think) admitted. "The increase," however, "of this branch of the library, compared with the large addition of members, is less than that of preceding years." But yet the supply has been equal to the demand, thus, adds the report, giving satisfactory evidence of the increased desire of our members for the attainment of more useful knowledge. This fact is creditable to the members. The delivery of lectures is described as highly beneficial and the plan is to be continued. The report states that the scholarships, so generously bestowed on the institution by the corporation of Columbia College, are at this time both vacant. Speaking of the institution, the report says:—

Its success is now plainly demonstrated—and, with the same advance in reputation that has hitherto marked its progress, it will ere long realize the most sanguine hopes of its founders.

By young men who held the same position in society that we now occupy, was formed the nucleus of this institution; having for its object the dissemination of knowledge and virtue. Assembled to celebrate the sixteenth anniversary of the "Mercantile Library Association," we must feel deeply and truly interested in its prosperity, and eminently sensible of its advantages. It needs not the gift of prophecy to foretel that its members may soon take their stand side by side with those who have made the sciences and the arts their study, and boldly challenge a comparison that will not result to their disadvantage. With every succeeding year its reputation and influence are increased, and its advantages multiplied and extended. The profession that we have chosen is one that requires knowledge, before its possessor can maintain an elevated rank in society, and exercise a beneficial influence in the social relations of life.

The merchant should possess an intimate practical acquaintance with human nature—a knowledge of the human heart—its affections and passions; he should be, indeed, a moral philosopher, although not wrapt up in the abstract speculations which both begin in the closet and end there.

The whole surface of the globe—its climate, soil, productions—the various channels, inducements, and restrictions of traffic—should also be familiar to him. The history of commerce is the history of the world.

The reputation sustained by those to whom we are indebted for the privileges we now enjoy, is worthy of our serious consideration.

When they from whom we have received counsel and support are removed from the busy scenes of life, and the members of this association are called to supply the stations thus vacated, pleasing will be to them the reflection, that the mantle will be assumed by those who will sustain unimpaired their character for probity and enterprise.

PRESBYTERIAN CHURCH.—The Presbyterian of last week, after stating that the General Assembly has closed, remarks, "Our general impression of the proceedings, on a calm review, constrains us to say that much talent was displayed by both the contending parties, and, considering the highly-exciting topics which were discussed, an unusual degree of order and decorum prevailed. We say this, although an attempt is made by certain partisan presses, to produce the impression that the sessions of the Assembly exhibited one scene of disorder and disregard of all the decencies which should characterize a deliberative body. On several occasions some ill-bred persons among the spectators expressed their disapprobation of the course of the orthodox by *hisses*, but for such disorder the Assembly were not answerable, and Mr. Jessup, one of the leaders of the minority, expressed his abhorrence of such a breach of decency in the strongest possible terms."

The most important measure, we believe, which was adopted, was the declaration that the synods of Utica, Geneva, and Genesee, were out of the ecclesiastical connexion of the Presbyterian Church. The measure being grounded on the alleged unconstitutionality of the original plan of union under which these synods were formed. If we understand rightly, therefore, there was no excision or expulsion of any members from the Church, the said synods having never, in the view of the Assembly, been constitutionally within the Church, and the fact being, as stated by the mover of the resolution, that these synods and their presbyteries were made up of men who were not Presbyterians, and who had come into the Church by an arrangement which was fundamentally unconstitutional.

The same speaker presented one aspect of the cause and nature of the difficulties in the following significant observation.

The times demanded action; there was a spirit of radicalism in the Church which should be suppressed; a spirit which originated the controversy among the Quakers, which was found in other Churches, which drove every thing to extremes; which, taking advantage of the awakened interest in human rights would not stop short of amalgamation, and which, seizing on the glorious cause of temperance, was ruining it by their determination to push it into tee-to-talism; it was such a spirit which was rife in western New York, and in the hands of the majority of this Assembly was reposed the conservative power against the ragings of radicalism and fanaticism.

Another speaker on the same side expressed the belief that the projectors of this measure, had the feelings of the community with them in this attempt to restore the integrity of their Church, and avert from their country the evils of disorder and anarchy.

We may judge of the opinions of the community by the fact that other denominations are all praying for success to the Old-school. A gentleman of another denomination told me that if we could succeed in reforming the Church as we had commenced it would be the most important synod since the Reformation. The testimony of the Methodist brethren is well known to be against the New-school. The same remark is true of the Episcopal Church. They say, and truly say, that as long as men are in a Church it is their duty to be consistent and abide the rules and order of that Church, or openly leave it. [Mr. P. here read from an Episcopal paper, a commendation of the Old-school and of the Assembly.] We are willing, Sir, to abide the decision of time. We have received letters from New England, encouraging us in our course in this house, and telling us that it is the right course. Those in the three synods mentioned in these resolutions, who love our Church, and are real Presbyterians, know the way back to us as well as a boy in the western country knows the way to the mill or to the meeting-house, and we hope they will come back, and rejoice with us in their deliverance and in the reformation of the Church.

We do not find that any speakers on the opposite side contended that Congregationalists were the same entities as Presbyterians, but one at least there seems to have been who thought, (if we understand right,) that Congregationalists had an equal right to govern the Presbyterian Church with the Presbyterians themselves. His arguments and illustrations as reported in the Presbyterian are amusing.

If any body had a right on this floor it was the Congregationalists! On the railroad in Maryland there was a fight among the Irish workmen, and the parties he understood were settling an old dispute, and were called the Corkonians and the Fardowns. So it was in the present case an old dispute; it did not commence with the Barnes' case, but it was a contest between the Scotch and Irish on the one side, and the New Englanders on the other, or he might say the Puritans and Huegonots; it was the old world against the new world, and it was an attempt on our liberties, and if successful, would go far to bring us back to crowned heads!! [This piece of veritable history amused the Assembly extremely.] For one he would resist all such attempts; he had been rocked in the cradle of liberty, and nourished by the breezes of Bunker Hill! [That, said a humorist, is the reason he is so windy.] Such, then, is the origin of this contest, and thus it has been brought to pass, that Congregationalists are to be driven out of the Church. No one pretended to base this proceeding on the Bible, and no one who had any conscience could favor it, [called to order.] It is lawless, reckless, tyrannical, [called to order.] The time is coming when these divisions will be like the bulls from Rome; we have no security against the worst, but if flames and death must come, let them come, they will only bear us away to bliss!!! Your action cannot be binding on synods and presbyteries, and he sincerely hoped they would never yield; they will come here at the next Assembly; and they will demand their rights, which GOD and the civil law will give them!

With the most inglorious disregard to the "breezes of Bunker Hill," the Assembly adopted the resolution by a vote of 115 to 88.

LIST OF CLERGY.—The monthly list of the resident clergy of the city will appear in our next number.—Notice of alterations and additions should be sent to the Press before Wednesday noon.

For the Churchman.

PHRENOLOGY, NO. II.

Phrenology rests mainly on the following propositions, which seem to be abundantly sustained by facts. 1. That the intellectual and moral faculties are innate. 2. That their manifestation is dependent during life on organization. 3. That the brain is the organ of all the appetites, feelings, and faculties. 4. That the brain is composed of as many particular organs as there are appetites, feelings, and faculties differing essentially from each other. The principal proofs of these propositions are the following:—1. It is fully established as a principle by innumerable observations, that the differences in the psychology of man and animals correspond to varieties in the structure of the brain. These differences may consist less in the general form of the brain than in parts which are present in some, and not in others. If then the presence or absence of such parts is the cause why certain animals have a greater or less number of faculties than others, they ought to be considered the *special organs* of such faculties. 2. The intellectual and moral faculties are multiple. This is admitted. Each ought therefore to have its special organ; and the admission of a plurality of intellectual and moral faculties must induce that of a plurality of cerebral organs in the same manner, as each external sense has its proper nervous system. 3. In different individuals of the same species great psychological variety is observable; the cause of this is in the brain. 4. In the same person the intellectual and affective faculties have never the same activity; while one predominates, another may be feeble. This fact, wholly inexplicable in the supposition that the brain is a single organ, is easily explained on the theory of a plurality of organs; for while the cerebral portion, which is the seat of one faculty, is more voluminous, or more active, that which presides over another is less so. 5. In the same individual all the faculties do not appear, nor are they all lost at the same periods. Each age has its own psychology. But if the brain is but a single organ, how can these intellectual and moral varieties, according to age, be explained? It can only be accounted for on the doctrine of a plurality of organs, and that each cerebral system has its special period of development and decay. 6. When fatigued by one kind of mental occupation, or the study of a particular subject, the mind is relieved by turning to another, although perhaps with equal intensity of application. How is this if the brain is a single organ? 7. Insanity is frequently confined to one single train of ideas, as in *monomania*, which would seem to be caused by the constancy and tenacity of an original exclusive idea. This is often removed by exciting another idea opposed to the first, thus distracting the attention from it. Could this be done if the brain were a unit?

8. Idiocy and dementia also are often only partial; and here we meet with the same difficulty in accounting for the preservation of one faculty, and the abolition of the rest. 9. A wound of the brain will often modify but one faculty, paralyzing or augmenting it, while the rest remain uninjured. Such are a few of the reasons assigned by Gall to prove that the brain consists of a plurality of organs, each of which is concerned in the production of a special intellectual or moral faculty. If they do not carry conviction they may, at least, excite inquiry as to the objection often raised, that phrenology tends to materialism. It may be remarked, that neither Gall nor Spurzheim were materialists. They, indeed, supposed that while in the body, the sentient principle requires the intervention of an organ through which it acts; in other words, that mind is a principle superadded to organization. They never taught that *matter* is capable of thinking, reasoning, and understanding; but that the mind in thinking, reasoning, so employed organs, as the eye to see, and the ear to hear. Gall remarks, in his work on the physiology of the brain, "I have always declared that I make no research into the nature of the soul and the body, and that I do not wish to explain the essence of any of these faculties. I confine myself to phenomena. Now we see that in this world no faculty manifests itself without a material condition; all the faculties, even those which we call mental, act only by means of matter, and their actions can only be perceived by means of material organs. If then I am to be called a materialist because I say that all the dispositions are innate, and that their exercise depends on material organs, it ought to be proved that in so saying I acknowledge no other substance than that of matter, and that I reject every other faculty. I call the material condition which renders the exercise of faculty possible, *an organ*. The muscles and the bones are the material conditions of motion, but are not the faculty which causes motion; the total organization of the eye is the material condition of sight, but is not the faculty of seeing. I call a material condition which renders the manifestation of a moral quality, or an intellectual faculty possible, *an organ of the soul*. I say, that man in this life thinks and wills by means of the brain; but if it be thence concluded that the being willing and thinking is the brain, or that the brain is the being willing and thinking, it is as if one should say that the morals are the faculty of motion; that the organ of sight and the faculty of seeing are the same thing. In both cases the faculty is confounded with the organ, and the organ with the faculty." "Finally, do my opponents think to impute materialism to me, because in place of one organ of the soul I admit several? But is one more or less a materialist by admitting one or several organs? Is the organ immaterial because it is single? Whether the whole body or the whole brain be the sole organ of the soul, the body and the brain belong to matter. The admission of several organs in the brain makes no difference in that respect. The hand is not less material than the five fingers."

Similar sentiments are often expressed in the writings of Spurzheim, Combe, Macnish, Simpson, and other leading phrenologists, so that this objection will appear entirely unfounded. It would not be difficult to show that all other objections have no better foundation to rest upon.

In conclusion, Mr. Editor, while I feel an unwillingness at present to enrol myself among the disciples of that school of philosophy, which maintains "the spirituality of the human hand," I have not the slightest objection, if found worthy of the honor, to inscribe my name among the converts to PHRENOLOGY. L.

Remarks.—We had intended to express our opinion in full on the subject on which L. has written, but finding that we should be led into an article of greater length than would be desirable on such a subject, we must content ourselves at present with a simple expression of dissent. We dissent particularly from the views advanced by L. in his former number, in regard to psychology and the distinguished philosophers who have written on the nature and operations of the mind. There is by no means that uncertainty and contradiction among them which L. seems to suppose. On the contrary, among the majority of them, and on the most important subjects, there is a very general agreement: and it is owing to the labors of the most judicious among them, that the skepticism of the few has been so subdued or kept in abeyance, that the minds of the generality of men are left free to put forth their operations with an unfettered consciousness of moral accountability and a firm belief in the eternal distinction between right and wrong, virtue and vice. For the undue refinements of mere metaphysicians, we have as little respect as L. himself; but the works of those who have successfully labored to avert these abuses, to prosecute their investigations on inductive principles, and to guard the foundations of morality and religion, cannot be too highly valued or too carefully studied.

In regard to phrenology, also, we must express a brief but entire dissent from the views of our correspondent, while at the same time we thank him for furnishing our readers with an outline of a subject of popular interest. In our judgment, the only value of phrenology is, that it presents a new nomenclature for mental operations, which gives an agreeable variety to written and colloquial speech. If there were truth enough in it to give it the rank of a "science," it would before this time have been generally believed, and not still find itself in opposition to the best authorities in psychology and physiology. In the simple outline which L. has given, is there not a fallacy at the outset? Phrenology supposes the mind to consist of different "faculties:" where is the proof of this? The mind acts, and we are conscious of its acts or operations; but we confess we cannot comprehend what is meant by its "faculties," any further than the word may be used to denote certain classes of operations.—The mind itself is one and indivisible: it is the whole mind, and not a particular faculty, which loves or hates: it is the whole mind which perceives, remembers, contrives, compares, or analyzes. Phrenology, in this view, assumes the complexity of mind: we believe in its unity. As to materialism, it is worth while to observe that our correspondent's quotation from Gall does not sustain the assertion that *he* was not a materialist: it merely aims to defend the "science" from the charge of leading to materialism.—While the belief in the immateriality and accountability of the soul has possession of the public mind, it is natural that phrenologists should wish to defend their "science" from such a charge. We do not mean by this to imply that a phrenologist is necessarily a materialist: we know, from the examples of many excellent and intelligent persons, that this would not be correct; but we are not so clear as to the general and ultimate tendency of phrenology. But, however, neither this apprehension, nor yet the suggestion (in which, perhaps, we are wrong) that it assumes the complexity of the mind, weighs a feather with us against phrenology. By all means give it a fair chance and all the inquiry which it may be thought to merit. If it is true, we fear it not—satisfied that in this case it will be found to harmonize with revelation. All that we fear is, that some persons may find it labor lost, and that others may proceed to act upon it before its truth is established. It already talks of reforming education and our criminal code, &c. *Ne quid nimis.* If it be a Hercules, let us wait till it has thrown off its swaddling clothes.

Twenty-first Report of the Directors of the American Asylum at Hartford, for the Education and Instruction of the Deaf and Dumb, exhibited to the Asylum May 13. Hartford: Hudson & Skinner. 1837.

The present number of the pupils in this institution is one hundred and thirty-three. The Board have resolved that the term of instruction ought to be extended from four to five years. Appended to the report is a particular account of the unfortunate Julia Brace; and another description, from Dr. Whipple, of New Hampshire, of Samuel Elbridge Eames, who was also blind, deaf, and dumb; and yet a third from Dr. Mussey, of a child in the vicinity of Hanover, afflicted with the like privations. Of these the report says:—

Cases of an accumulation of misfortunes, so truly appalling, have been rare, it is believed, among civilized nations. The three referred to are all in the United States concerning which we have any detailed information. One other case, it is said, has recently existed in the state of New Hampshire, and one also in one of the western states. The case of Mitchell, mentioned by Mr. Dugald Stewart, in an appendix to the third volume of his works, two or three others in the British Islands, and two in Paris, are all of which we have heard in Europe. It is truly to be hoped that the number suffering such peculiar and distressing privations is small indeed throughout the world.

These accounts possess so much interest as well for the thinking mind as the benevolent heart, that we shall take an early opportunity to lay some portion of them before our readers.

AN OPPORTUNITY OF DOING GOOD.—Rev. William Knight, of the Episcopal denomination, has recently arrived in this city from London, having a family of five children. An unusually long and perilous voyage, causing much sickness and distress on board the vessel, rendered it necessary to expend the little money left on his embarkation in the extra support of his family during the voyage.

Rev. Mr. Richmond, of Bloomingdale, has kindly engaged to seek a situation for him as classical tutor, until his character and standing are sufficiently established to engage in clerical duties, and has left New York with Mr. Knight for this purpose.

His wife and family remain at the Caledonian Hotel, 5 Gold street; and the object of this brief statement is to obtain the aid of the benevolent to discharge the expenses thus incurred, and remove them as early as possible to some economical location till Mr. Knight can return or send for them. Donations in aid of the object will be most thankfully received, either by Mrs. Knight, or Mr. Wm. Hinton, 194 Broadway.

A friend who has been long acquainted with Mr. Knight, and was present at his ordination by the Bishop of London, speaks in the highest terms of his literary abilities and general character.

PROCEEDINGS OF THE BOARD OF MISSIONS.

SECOND ANNUAL REPORT.

Baltimore, June 7, 1837.

The annual meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," was held this day in St. Paul's Church, at 5 o'clock, P. M.

Present—The Rt. Rev. Bishops Griswold, B. T. Onderdonk, McIlvaine, and Doane; the Rev. Drs. Eastburn, Hawks, Henshaw, Johns, Milnor, Wainwright, and Wyatt; the Rev. Messrs. Baury, R. B. Croes, Cuming, Dorr, Forbes, Jones, Vaughan, and the Secretary; Messrs. Newton, Nicklin, Stuyvesant, and Wagner.

The Rt. Rev. Bishop Onderdonk, at the request of the Rt. Rev. Bishop Griswold, the President of the Board, opened the meeting with prayer.

The roll having been called, it was; on motion of the Rt. Rev. Bishop Onderdonk,

Resolved, That the reading of the minutes of the last meeting be dispensed with.

On motion of the Secretary, the Rev. James D. Carder was appointed Assistant Secretary.

The Rev. Mr. Dorr, Secretary and General Agent of the Committee for Domestic Missions, presented the following communication, which, after being read, was, on motion of Bishop Doane, ordered to lie on the table.

To the Board of Missions of the Protestant Episcopal Church of the United States:—

Gentlemen,—I take this opportunity very respectfully to tender to you my resignation of the office of Secretary and General Agent of the Domestic Committee, to which you did me the honor to elect me, at your first meeting after the new organization. Having felt it my duty to accept a call to the rectorship of Christ Church, Philadelphia, the Board will perceive the necessity and propriety of this step, and will, I trust, give it their sanction.

Permit me, gentlemen, to express to you, and through you to the Church at large, my most grateful acknowledgments for the kindness with which my humble labors have been received, and for the cordial co-operation of my Christian brethren in this responsible work.

It is not without many painful emotions that I now relinquish an office which has afforded me so much satisfaction, although I am conscious that its duties have been very imperfectly performed.

For my Rev. Brother, the Foreign Secretary, and for his esteemed predecessor, and for each individual member of the two committees, between which the greatest harmony and kindly feeling have ever prevailed, I desire to express my respect and affection, and to say that I shall look back upon the days in which we "took sweet counsel together," as among the happiest of my life.

Praying for the peace and prosperity of our beloved Zion, and for the Divine blessing on the missionary cause, in both its domestic and foreign departments, I remain, gentlemen,

Very respectfully, and faithfully,
Your Brother in the LORD,
BENJAMIN DORR.

On motion of the Rev. Mr. Jones, the appointment of the following persons, as members of the Committee for Domestic Missions, was approved,

The Rev. Dr. McVickar, in the place of the Rev. Dr. Anthon, resigned.

The Rev. William Richmond, in the place of the Rev. Hugh Smith, resigned.

D. A. Cushman, Esq., in the place of Anson Blake, Esq., resigned.

On motion of the Rev. Mr. Vaughan, the appointment of the following persons, as members of the Committee for Foreign Missions, was approved,

The Rev. Dr. Milnor, in the place of the Rev. Mr. Forbes, resigned.

The Rev. Mr. Forbes, in the place of the Rev. Wm. Jackson, resigned.

The Rev. Mr. Jones, on behalf of the Treasurer of the Committee for Domestic Missions, presented the annual report of that officer: whereupon, on motion of the Rt. Rev. Bishop Onderdonk, it was

Resolved, That said report be referred to a committee of two.

P. H. Nicklin, and E. A. Newton, Esquires, were appointed the committee.

The Rev. Mr. Vaughan, in behalf of the Treasurer of the Committee for Foreign Missions, presented the annual report of that officer, which, on motion of the Secretary, was referred to the same committee.

On motion of Mr. Newton, it was

Resolved, That when the Board do adjourn, they adjourn to hear the annual sermon this evening, and to meet at 10 o'clock, to-morrow morning, for the transaction of business.

The Secretary and General Agent of the Committee for Domestic Missions, presented and read in part, the annual report of that body.

On motion of Mr. Stuyvesant, it was

Resolved, That in consequence of the lateness of the hour the further reading of the report be suspended.

On motion, the Board adjourned.

June 8, 10 o'clock, A. M.

The Board met.

Present: The Rt. Rev. Bishops Griswold, Stone, B. T. Onderdonk, McIlvaine, and Doane; the Rev. Drs. Eastburn, Hawks, Henshaw, Johns, Milnor, Tyng, Wainwright, and Wyatt; the Rev. Messrs. Baury, R. B. Croes, Cuming, Dorr, Forbes, Jones, Vaughan, and the Secretary; Messrs. Eccleston, Magruder, Newton, Nicklin, Stuyvesant, and Wagner.

The Rt. Rev. Bishop Onderdonk, at the joint request of the President of the Board, and of the bishop next to him in seniority, present, opened the meeting with prayer.

The roll having been called, the minutes of the last meeting were read and approved.

The Secretary and General Agent of the Committee for Domestic Missions, resumed and finished the reading of their report. Whereupon, on motion of the Rev. Dr. Tyng, it was

Resolved, That said report be referred to a committee of five.

The Rt. Rev. Bishop McIlvaine, the Rev. Drs. Tyng and Wainwright, and Messrs. Stuyvesant and Wagner, were appointed the committee.

The Secretary and General Agent of the Committee for Foreign Missions presented and read the annual report of that body. Whereupon, it was, on motion of the Rev. Dr. Hawks,

Resolved, That said report be referred to a committee of five.

The Rt. Rev. Bishop Griswold, the Rev. Drs. Hawks and Henshaw, and Messrs. Eccleston and Nicklin were appointed the committee.

The Rev. Dr. Tyng offered the following resolution:

Resolved, That the salary, at the rate of $1000, appropriated to the Rt. Rev. Bishop Chase, of Illinois, at the last stated meeting of this Board, for the year expiring at the present meeting, be continued until the next stated meeting of the Board.

On motion of the Rev. Mr. Jones, this resolution was referred to a committee of three.

The Rev. Mr. Jones, the Rev. Dr. Johns, and Mr. Newton were appointed the committee.

(*To be continued.*)

EXTRACTS FROM THE JOURNAL OF THE CONVENTION OF THE DIOCESE OF NORTH CAROLINA.

Friday morning, 12th, baptized two children of Col. Avery, who resides about 5 miles from Morganton.

Sunday, 14th, preached at his plantation at the head of Toe river, Yancey county; and although notice was given late Saturday evening, a large number of persons, many of them manifestly hungering for the bread of life, were assembled, and expressed after service a deep anxiety to know more of the way of salvation. I traversed much of that mountain region, which for beauty of scenery, salubrity of climate, and fertility of soil, is, I believe, unsurpassed in the known world; but I found there a depth of moral ignorance which made my heart bleed, and my lips exclaim, "Is it possible that a people so destitute, and withal so interesting, are within so short a distance of the most flourishing and privileged Churches of Christendom!"

Sunday, 28th, I consecrated to the service of ALMIGHTY GOD, a building styled St John's Church in the Wilderness, situated at Flat Rock, in Buncombe county, and erected by the liberality of Charles Baring, Esq. I preached on the occasion and administered the holy communion. A congregation has been regularly organized in this new but interesting settlement, which promises to become at no very distant time, an important field of ministerial labor.

Wednesday, 2d, at Windsor. The interests of the Church in this region are fast declining from want of missionary labor.

Sunday, 6th, I preached in St. Paul's Church, Edenton, on occasion of the death of Mrs. Cairns, whose sudden removal from the scene of her duties can only be regarded in the light of a public loss to the Church in this Diocese. In the evening of this day, I confirmed five persons.

Having been requested by the Trustees of the Episcopal School, to visit our northern cities to solicit funds in aid of this institution, I left Edenton for New York, on Tuesday, 14th March, where I arrived on Saturday, 18th. The following week being Passion week, I did not during that time bring the object of my mission before the churches. In the week succeeding that, however, I did, and met with a response of the most grateful and encouraging character. To a meeting of a few Episcopalians at the house of Samuel Ward, Esq., I made a statement of facts, showing the wants of the school, and its connexion with the best interests of the Diocese; which was replied to by a unanimous resolution to raise for us in that city $10,000, and by the appointment of a committee to act with me in carrying the resolution into effect. But at the very threshold of our undertaking we were met by the sudden and disastrous reverse in pecuniary matters, which has produced such ruin in our northern cities.

I was advised, under the circumstances, to postpone for a short time my application, in the hope that a few days might bring relief. But as every day seemed to place such relief farther, and still farther off, it was thought advisable for me to relinquish any further attempt at collections till a more propitious time, when I was assured of receiving every aid necessary, in case of our being able for the present to secure the existence of the school, to place it on an independent footing.

In Philadelphia I met with the same sympathy and encouragement, and also with the same embarrassments. We are thrown, then, in the present crisis back upon our own resources. If those who have the means among ourselves will come forward and supply the present necessities of the school, I feel confident that we hazard nothing in relying upon adequate assistance in the course of a few months from the north, to place our school above contingency. Brethren, your bishop feels that he has done his part in the present crisis of our affairs, and that it rests with yourselves whether an institution, in whose prosperity I verily believe the interests of the Diocese to be most intimately concerned, shall cease to exist; or receive from you, in your bounty, your prayers, and your patronage, an impulse to increased and permanent usefulness. The time has come when lukewarmness or mere good wishes will not do. Something must be done, and promptly done, before the commencement of another session, or the institution will be irrecoverably lost. What that shall be is for you now to determine. The school is *your own*, its destiny is wholly in your hands.

One remark, however, I have to make in relation to the contemplated theological department of the school. That, or some other measure must be put in immediate operation, or our parishes must be without clergymen. A large and interesting portion of them have already been vacant for many months. Your bishop has tried in vain to supply them. He has written to other dioceses, has depended upon other institutions, and he has done so till his heart is sick with disappointment. Something to relieve this necessity must be done or the Diocese will be, in the course of a few years, wholly destitute of the ministers of CHRIST. It is a truth I have reiterated again and again in our Conventions, that upon a *native clergy* alone can we depend for a permanent ministry; and it is a truth which, if we do not soon heed it, will force itself upon our notice by our deserted altars. Look at the following fact, and settle it in your minds if this be not so. In the short space of five years, the term of my connection with the Diocese, I have received into my Diocese eleven clergymen educated out of it, one alone of whom is now with us, while of those theologically educated within the Diocese, during that period only one has removed.

The steps recommended by the last Convention, in regard to the plan of systematic charity, have been taken by myself, and so far as the churches have entered cordially into the matter, the most favorable results have been experienced. I would respectfully suggest, however, that the full benefit of the proposed plan can only be realized by the united and persevering efforts of our clergy, seconded by our vestries.

I have noticed with pleasure, that in the appropriation of the moneys collected upon this plan, the general objects of the Church have not been forgotten. Depend upon it, Brethren, our giving a little to the General Missionary Society, the General Theological Seminary, and the other general institutions will not diminish our ability to sustain our own Diocese; and we should not forget that the Church is one body, and that if one member suffer all the members suffer with it, and if one member be honored all the members rejoice with it.

During my last visitation, I have remarked with peculiar satisfaction an increased attention to the duty of catechetical instruction. Brethren, may you become doubly diligent in this matter. Upon your fidelity here depend, far more than we are apt to imagine, the preservation of truth, the prosperity of the Church, and the salvation of souls. An interesting work has recently been republished in this country by the Bishop of New Jersey, upon this subject, which I would earnestly recommend to the clergy and parents of my Diocese.

I had intended to say something in this address upon the subject of the frequent removals of the clergy. But I have concluded to waive the point for the present; not, however, without expressing my heartfelt acknowledgments in this public manner to some of my clergy, who, during the last year have refused calls to highly eligible situations on the high grounds of *duty to the Church.*

One subject remains, which, with a proper regard to your interests I cannot wholly omit on this occasion—it is that of the embarrassed state of our country in regard to secular affairs.

Whatever secondary causes or subordinate agents may have been employed in bringing about this state of things, be assured, dear Brethren, it is the just and sovereign appointment of ALMIGHTY GOD. Our national sins, I doubt not, have invoked this awful chastisement. While we look around with dismay upon the ruin of our earthly things, it may be well to recollect that an inordinate love of these things was our *sin*—and that the manner in which we receive correction, will probably measure the extent and proportion of our suffering. If, like David, we arise in the midst of our distress, and prepare ourselves and go into the temple of the LORD to worship *Him*, whose claims, amid the seductions of time and sense we had forgotten—if we turn from these dumb idols, this absorbing pursuit of worldly vanities, and seek first the kingdom of GOD, the period of our suffering may be short. But, if we refuse to acknowledge the hand of the LORD GOD omnipotent in our troubles, refuse to give up ourselves to his service, but plead these very troubles in excuse for thinking and acting only for *self*, we may expect a continuance of them *in a more fearful and aggravated form.* Beloved Brethren, may you be wise, may you duly consider these things, and by GOD's grace come to a better mind; fly to him for relief who hath in his mercy and wisdom brought distress upon you.

To his heavenly grace I commend you, now and for ever.

Your affectionate friend and serv't,
L. S. IVES.

Report of the Missionary Committee.

The Missionary Committee of the Convention of the Protestant Episcopal Church in the Diocese of North Carolina, respectfully report:—First, That in pursuance of the preliminary arrangements between our late Bible, Prayer-book, Tract, and Missionary Society, on the one parr, and the last Diocesan Convention on the other part, mutually agreed upon and unanimously confirmed, the affairs of said society were closed, and the managers, with the Bishop as Chairman by appointment of the Convention, took new ground as the Missionary Committee of the same. Upon being organized, the committee found themselves in possession of 50 Bibles, 217 Prayer-books, a quantity of Tracts, and other publications of approved character, and a sum in the Treasury more than adequate to meet the liabilities of this department.

In a few weeks after their appointment, the committee held its first session at Raleigh, the Rt. Rev. Bishop in the chair, when effective measures were taken to close the long-standing account with the Protestant Episcopal Press. A special committee was appointed, and by reference to a communication from this agency, herewith enclosed, it appears that a final settlement with the Press has been equitably arranged, in which the pretended claim upon the missionary department for a balance of $436 17, has been expurgated of error, and reduced to the comparatively small sum of $56 98. This balance is believed by your committee to be just and true, and in full and final settlement of all demands, has been promptly paid. It is due, however, to the Press, to state that the Publishing Committee of the works of the late Bishop Ravenscroft, must share largely in the fault implied in settlements too long delayed, and consequent perplexity in which the account has been involved. It is proper to state also, that the agencies for the sale of the work, appointed by the Press, and which appointment involves the loss of 79 copies, was made at the instance, and upon the authority of the "Publishing Committee." Under these circumstances, all that could be reasonably expected by the Committee of the Press, has been readily conceded—that no exertion on its part will be spared to recover the copies or the payment therefor. Your committee, however, have abandoned all hope of realizing the one or the other.

The funds which have been at the disposal of the committee during the past year, amount to $1176 01, of which the committee has appropriated to the payment of salaries due the missionaries, $1069 83. In settlement with the Press and its contingencies, $60 25, leaving under the control of the committee, the sum of $45 97., For information as to the sources from which funds have been derived, and for the particular disbursements, your committee respectfully refer to the Treasurer's Report.

To give effect to that feature in the missionary department, which provides for the distribution of Bibles, Prayer-books, and Tracts, the committee have established three depositories, one at Raleigh, another at Fayetteville, and the third at Edenton. Two of these depositories have been partially supplied, and the committee have voted an appropriation of two hundred dollars for the purchase of books, and a request to the Bishop to furnish a list of the same.

For the changes which have been effected in the missionary stations, the additional claims created in some instances upon this department, and the relinquishment of claims in others, your committee respectfully refer to the Bishop's official report. The Rev. Mr. Forbes, and the Rev. Mr. Stanly are still engaged within this department.

NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

Executive Committee, stated meeting, June 13, 1837.

"On motion, Resolved, unanimously, That all persons who are so disposed, are respectfully and affectionately invited to avail themselves of the privileges of the CHURCHES of the PROTESTANT EPISCOPAL CITY MISSION SOCIETY, and the Sunday schools connected with them.

On motion, Resolved, That a committee of two be appointed with power to publish the above resolution, and such other matter as they may deem expedient."

The undersigned were appointed the committee to carry the above resolutions into effect. In performance of the duty assigned them, they take this opportunity of making more extensively known the fact, that the Churches under the care of the *City Mission Society*, the Church of the Holy Evangelists, in Vandewater street, and the Church of the Epiphany, in Stanton street, are opened to all disposed to attend, three times on every Sunday, at half past ten in the morning, at half past three in the afternoon, and at half past seven in the evening. There is also divine service on every Thursday evening, at half past seven.

The privileges offered in these Churches, are such as need only to be generally known, in order to commend themselves at once to all who are so situated as to require them. Among such are numbers of young men who come to New York from various parts of our country, and from foreign shores; and who, without the advantages which these *free churches* afford, must remain debarred from the blessing of attending the ordinances of the Gospel, in that communion with which they have been from infancy connected. To all who are disposed to attend, our doors are freely thrown open. They are hereby affectionately and most respectfully desired to enter these sanctuaries, where they may worship GOD in the language of our scriptural liturgy, and hear from the pulpit the "words of eternal life." The Sunday schools connected with these two churches are in a flourishing condition, and offer privileges to children which we trust many parents will be found eager to embrace.

On behalf of the Executive Committee,
MANTON EASTBURN, } Committee.
WM. R. WADSWORTH, }
[Extract from the minutes.] je24 1am 4m

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—Putnam county, Friday, June 16th, consecrated Christ Church, Paterson. The instrument of donation was presented, in behalf of the vestry, by Mr. John Jennings, senior warden, and read by the Rev. Benjamin Evans, Deacon, the Missionary there. The sentence of consecration was read by the Rev. Alexander H. Crosby, rector of St. John's Church, Phillipsburgh, Westchester county; and the morning prayer by the Rev. Hiram Jelliff, Missionary at Lithgow, Dutchess county, assisted by the Rev. David H. Short, Deacon, of Connecticut, who read the lessons; and the sermon preached by the Bishop.

In the afternoon, confirmed four in the same church.

Saturday, June 17, in the same church, admitted Rev. Mr. Evans to Priests' Orders. Morning prayer was read by the Rev. Edward N. Mead, rector of St. Paul's Church, Sing Sing, Westchester county, assisted by the Rev. Mr. Jelliff, who read the lessons, and who also presented the candidate; and the sermon preached by the Bishop.

Dutchess county, Fourth Sunday after Trinity, June 18, in St. Peter's Church, Lithgow, confirmed eight.

Tuesday, June 20, in Christ Church, Poughkeepsie, admitted John Knill to Deacons' Orders. Morning prayer was read by the Rev. Frederick W. Hatch, rector of St. Paul's Church; the candidate presented by the Rev. John Reed, D.D., rector of Christ Church; and the sermon preached by the Bishop.

In the afternoon, confirmed forty-six in the same church.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fifth Sunday after Trinity, June 25, Flatbush, *Kings county.*

Sixth Sunday after Trintiy, July 2, St. Mary's Church, *New York*: evening.

Friday, July 7, Jamaica, *Queens county*; Saturday, 8, Rockaway, Consecration.

Seventh Sunday after Trinity, July 9, Hempstead, A. M.; Rockaway, P. M., Confirmation. Tuesday, 11, Islip, *Suffolk county.* 12, Setauket. Friday, 14, Huntington. 15, Cold Spring Harbor, *Queens county.*

Eighth Sunday after Trinity, July 16. Oyster Bay, A. M.; Glen Cove, P. M. 17, Hempstead Harbor. 18, Cow Neck. 19, Little Neck. 20, Flushing. 21, Newtown. 22, Hallett's Cove.

Ninth Sunday after Trinity, July 23, Tompkinsville, *Richmond county.*

Tenth Sunday after Trinity, July 30, Port Jackson, *Montgomery county*, consecration A. M., confirmation P. M. Thursday, August 3, Vienna, *Ontario county.* 4, Sodus, *Wayne county.* 5, Palmyra.

Eleventh Sunday after Trinity, August 6, Centrefield, *Ontario county.* Tuesday, 8, Grace Church, *Rochester.* Thursday, 10, Christ Church, Lockport, *Niagara county.* Saturday, 12, Auroraville, *Erie county.*

Twelfth Sunday after Trinity, August 13, *Buffalo.* Tuesday, 15, Forrestville, *Chautauque county.* 16, Westfield.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally, prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Alabama University, Tuscaloosa.—The Rev. Alva Woods, D. D., who has presided over this institution for several years, has signified his intention of resigning the presidency "in consequence of the utter impossibility of keeping it in a state of subordination." From the little which we have heard, it is difficult to determine who are most in fault—the students, their parents, or the officers. The influence of parents—silent, yet not the less powerful—is sometimes adverse to that due subordination, without which no institution can long prosper. Parents should send their sons to such seminaries of learning as are entitled to public confidence, and then sustain their officers in the laborious and often ill-requited task of educating youth, at a period when most impatient of restraint.

Southern Churchman.

CALENDAR.

JUNE.

24. St. John the Baptist.
25. Fifth Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

2. Sixth Sunday after Trinity.
9. Seventh Sunday after Trinity.
16. Eighth Sunday after Trinity.

OBITUARY.

[A brief notice of the following melancholy event was prepared soon after the occurrence, and sent for publication in the Churchman, but probably failed of reaching its destination.]

The Rev. MOSES BURT departed this life, at Cairo, N. Y., on Tuesday, the 30th of May, in the fifty-eighth year of his age, and the eighteenth of his ministry.

His last sickness was long and painful, but was borne without murmuring. We shall not attempt to mention the expressions of resignation and composure which fell from his lips: they were such as to afford the sweetest consolation to sorrowing friends, and gave cheering proof of the efficacy and value of our religion to support in circumstances of the greatest distress. CHRIST was the only foundation of his hope of pardon and salvation, and the expectation of being with him after his departure from the world filled him with happiness and peace.

Mr. Burt had labored with untiring faithfulness in different places in the Diocese of New York. He generously sacrificed the prospects of gain which a lucrative profession opened before him, that he might aid in extending the blessings of the Gospel to others. To this work he devoted the powers of a vigorous mind with zeal and great self-denial. The ability and forgetfulness of himself with which he discharged the sacred function of an ambassador of CHRIST will long be had in affectionate remembrance. But whatever was the "weariness and painfulness" of his labor, he gathered a rich reward in the consciousness of doing good. Though it was done at the expense of his health and comfort, he was satisfied if the Church prospered. He was happy if by any means he had "saved some," for then his ultimate wish had been gained. It is worthy of observation, that, with the exception of a very short time, Mr. Burt was in the service of the Diocesan Missionary Society during the whole of his useful ministry. P.

NOTICES.

NEW YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.

A stated meeting of the Board of Managers will be held at the Sunday school-room of St. John's Chapel, on Tuesday evening next, at eight o'clock.

By order. RICHARD SILL, Secretary.

The Board is composed of clergymen having schools in connexion with the Society, clergymen of the Protestant Episcopal Church residing in the city of New York, life subscribers, male superintendents, and two delegates from each school.

ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.

The annual meeting of the Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St. John's Chapel, in this city, on Wednesday, June 28, at 7 o'clock, P.M., when the members of the association are requested to attend. The annual sermon will be preached the same evening—service to commence at 8 o'clock. The preacher for this year is the Rev. Benjamin I. Haight, and the substitute the Rev. Edward Y. Higbee. The annual essay will be read the following afternoon, June 29, at 5 o'clock. The essayist for this year is the Rev. Robert A. Hallam, and the substitute the Rev. Robert B. Van Kleeck. The friends of the Seminary generally are respectfully invited to attend.

ROBERT B. VAN KLEECK, Rec. Secretary.

☞ The annual meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, for the transaction of the regular business of the Union, will take place in Trinity Church, in the city of New York, on Thursday, June 29, at 5 o'clock, P. M.

⁂ The other periodicals of the Church are respectfully requested to give the above one insertion.

☞ A complete set of books, lettered with names on the covers, for a pulpit in St. Lawrence county, N. Y., was ordered at the Protestant Episcopal Press, No. 28 Ann street, New York, in October, 1836. They were finished immediately, and agreeable to directions given by the person, who doubtless intends them as a *present* to the church above referred to; but as the books have not as yet been called for, this method is taken to request of the donor further directions. THE AGENT.

June 15, 1837.—tf

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has to acknowledge—

Received by the hands of the Secretary and General Agent, from St. Matthew's and Zion churches, Prince George county, Md., by Rev. Mr. Pinkney, rector, $24; from the Young Ladies' Missionary Society at Mrs. Wilmer's school, near Alexandria, D. C., for Persian Mission, 40—making 64. Received for the China Mission, by the hands of the Rev. W. J. Boone, missionary, from Rev. W. H. Barnwell, rector of St. Peter's church, Charleston, in part of Rev. W. J. Boone's salary, 100, and for medical library, 220; from Boone Sewing Society, for theological library, 510; from Miss Barnwell, for medical instruments, 100; collection made at Augusta, Ga., 9th April, 92 12; St. James', Goose Creek, monthly offerings, 4 62—making 1026 74. Received from a few members of St. Luke's church, N. Y., for the China Mission, 50.—Total receipts, $1140 74.

CHARLES J. ALDIS, Acting Treasurer,
June 22. Bank of America.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending June 22, from the following persons, viz:

Albert D. Travers—Ann E. Warley—Rev. E. Punderson, with remittance—Oliver Steele—Henry F. Penfield—Wm. A. Walker—Rev. A. S. Hollister—Gilmon Wood—Rev. Francis Thomas Todrig—Rev. C. P. Reed—Postmaster, Portland, Me.—Rev. William A. Smallwood, with remittance—Henry Barton, with remittance.

Received by the Gen. Prot. Episc. S. S. Union.

Sidney Babcock—Rev. G. H. Norton, 2—Postmaster, Baltimore—Rev. E. Punderson, with remittance—Erastus P. Smith—Rev. A. Smedes—Erwin & Benedict.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,
Two doors below Nassau street,

Under the superintendence of
JOHN W. MITCHELL, Ch'n., }
JOHN E. EARLE, }
WM. M. BENJAMIN, }
WM. R. WADSWORTH, } *Committee of Publications and Sales.*
P. F. F. MCDONALD, }
WM. H. VERMILYE, }
THERON WILBER, }
LOUIS SHERMAN. }

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, std. covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to GOD—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2—Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18*mo.* works, making 56 volumes, numbered consecutively, *at 20 cents per volume, or $11 20 per set.* Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo. works published by the Union, making 5 volumes, at one dollar per set. As well as a large assortment of approved works, selected expressly for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.

March 25, 1837.—tf

CHRISTIAN ANTIQUITIES.

A Compendium of Christian Antiquities—Being a brief view of the orders, rites, laws, and customs of the ancient Church in the early ages: by the Rev. C. S. Henry. Just published and for sale at the Protestant Episcopal Press, 23 Ann street, New York.

May 18, 1837.

NEW BOOKS.

☞ RICH Poor Man and the Poor Rich Man, by Miss Sedgwick; Botany of the Scriptures, by a lady; and a few copies of the Wreath, and Religious Souvenir, for 1837, for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

TO EPISCOPALIANS.

A new and splendid assortment of Bibles and Prayer Books, in every variety of size, style and binding, just received and for sale by the New York Protestant Episcopal Press, 28 Ann street.

A NEW WORK.

The Primitive Church, the Greek Church, and Protestant Episcopal Church, versus Roman Catholicism and Calvinism, on the subject of Absolute Decrees—just published and for sale at 28 Ann street.

POETRY.

From the Presbyterian.

LET US PRAY.

By the author of A Breeze in the Desert.

Let us pray! when morn's first light
Pierceth through the clouds of night,
While the flowers are dewy yet,
Ere the twinkling stars are set,
Ere the strife and stir begin,
Of this world of wo and sin,
For a blessing on the day,
To its Maker—let us pray!

Let us pray! when over heaven
Comes the lovely light of even;
When the distant vesper hymn,
Rising through the twilight dim,
When the evening winds sweep by,
Like an air harp's melody,
When the distant sea is gray,
At that soft hour—let us pray!

Let us pray! when winter drear
Closeth in the vanish'd year,
Wraps in snow the lofty hill,
Chains in frost the murmuring rill;
When let loose, the chilling breeze
Sweeps the last leaves from the trees;
When the summer flowers decay,
Looking on them—let us pray!

Let us pray! around the hearth,
Check the voice of childish mirth,
Ere they go to rest in peace,
Bid the infant prattle cease,
Teach the spotless heart to rise
With its evening sacrifice;
While the artless prayer they say,
With our children—let us pray!

Let us pray! when slumber flies,
And the sad tear dims our eyes.
When there is no voice nor sound
In the midnight stillness round:
When gloomy fears foreboding start,
Clouding o'er the mourning heart;
For bright hope's consoling ray,
In that silence—let us pray!

Let us pray! when at the last
Wo and sorrow shall have pass'd;
When around our dying bed
Sighs are breathed and tears are shed;
In that hour of awful thought,
When the things of earth are nought,
Ere the spirit flies away,
For heaven's mercy—let us pray!

MISCELLANEOUS.

From the British Magazine.

CHURCH OF TOR-MOHUN.

Close to the grounds of Tor Abbey, a foundation which flourished on the fairest spot upon the shores of South Devon, the secluded little church of Tor-Mohun keeps its vigil over many a tombstone. It is not easy to guess when first the villagers of Tor assembled to worship on its site; but ever since the conquest history is sufficiently continuous on this subject. Richard Bruer, a follower of the Norman invader, seems to have fixed his abode here; and Lord Brewer, his descendant, the accomplished favorite of four kings, resided, in 1196, close to the site of the present church. Desiring to dedicate a more costly structure to "the holy Saviour" than the rural shrine where his vassals then assembled, and perhaps to provide them abler teachers than he could otherwise obtain, this noble founded the premonstrate Abbey of Tor, and endowed it with great munificence. Of course the parish church fell immediately into the hands of these new-comers, who retained it until the dissolution of their house.

The present structure, however, has slender claims upon the antiquary who expects to find relics of such antiquity. It appears to have been built in the fourteenth century, and that is all that can be said; for modern Vandalism has swept away most architectural notices of its date: the windows, without transoms, but with headings closely approaching the last style of pointed Gothic, were once enriched with painting; one rose in one window alone is left. The curious pulpit was saved from destruction by a neighboring clergyman, who purchased it for his own church. The skreen was in existence in 1822; it is *not* now. Surely neatness and comfort do not require these sacrifices, and it may be doubted whether every one does not help to break down the healthy feeling which, when we esteem an ancient temple, seems to speak audibly as that voice heard by Adam in the cool of the day, "This is none other than the house of God."

Once this building may have had a beautiful interior. The curious wooden roof of the porch may give some idea of that which probably spanned the nave and aisles; and as the proportions are pleasing, and the small relics of carved work good, the monks of Tor must be acquitted of that carelessness which too often left churches dependent upon monasteries neglected and impoverished; but this fane has a double sorrow. In the days of her beauty, the stained glass tempered every sun ray that stole along her walls, and enhanced many a charm it seemed to veil; but the fate that stripped her of ornament, exposed her to the day.

A few interesting monuments and quaint inscriptions still retain their places. The abbey arms, (a cheveron between three crosiers,) together with those of Brewer and Mohun, who succeeded him in the lordship of this district, may be traced on some corbels of the east window. The Ridgeway chapel, in the south aisle, exhibits an altar, tomb, and effigies. Another in the chancel marks the resting-place of the Carys.

This ancient family, one member of which was Chief Baron of the Exchequer, in 1387, another holding the See of Exeter, in 1419, still survives the fall of so many that once flourished in this neighborhood. After the dissolution, when Tor Abbey, like most other conventual property, had changed hands with that restless rapidity which made many wise and sober men believe there was a curse upon impropriators, it was purchased by a Cary. Subsequently, the tithes came into the same hands, and thus a coincidence was effected, which, from the history of our landed gentry, appears not singular. On the old Abbey's site—rich with its endowments, may still be seen a family adhering with equal tenacity to the faith and the property of Rome.

Truly, this tale has few redeeming points—none, save that God is still worshipped—if with less pomp, with more purity—on the very spot, where, a thousand years ago, the cry for mercy * rose upon his ear, in the very words that still ascend, and bring back an answer of peace. But there are other charms beside those of memory and sense.

There are features which no one would ascribe to Venus nor Apollo; no, nor to any character that ever trod the stage of this little world with more than common notoriety, which, nevertheless, have a power and beauty of their own. The wife, the friend—they pass unnoticed through the busy crowd; yet, in some eyes, their smile of welcome is more lovely than ever was dream of Phidias or Timanthes. It is even so with many of our village churches, when contemplated in a fitting mood. Wherein their magic lies it is impossible to say. The ancient trees lend their shadows; the ivy and lichen lend their hues; the rustic tombstones their mottoes. Few have never felt, when alone at the close of a summer's day, in such situations, something like a wish there to await the resurrection—that if this casket of the soul must be resolved into its elements, it may perish where the soul had enjoyed so much serenity.

The churchyard of Tor is well suited to awaken these reflections; and viewed from the avenue in the abbey grounds, or entered where the majestic elm spreads its boughs over many a stranger,—lured from home by the deceitful promise of a mild climate, but fated, "like Ajut, never to return," has almost a peculiar character. Poetry may convey the spirit of the scene and its associations better than prose.

* * *

The days grow brief—the autumn leaf is yellow on the tree,
And from her summer festival is gone the honey bee;
This fever brand upon my cheek, this brilliance in mine eye,
These pulses, fluttering and weak, declare that I must die.

Yet all is calm and beautiful. I've seen the Arno shine
When rose the moon on Fesole and purple Apennine,
The sapphire wave that rolls to lave Masenum's stormy shore,
And that bright bay, the Italians say, "Behold, and ask no more."

This sky hath not so deep a blue, this wave is not so clear,
Yet, since the blight hath fallen on me, I'd rather perish here;
A quiet grave at Tor, beneath the farembow'ring tree,
Where saints are laid, and prayers are said, my resting-place shall be.

Oh temper thou the wintry winds, whom wintry winds obey;
Or let thy smile the pains beguile that urge my downward way.
Guard me with thy ne'er-closing eye, that marks the sparrow's fall;
Then let the spring flower blossom for my carpet or my pall.

* * *

Truly it was a beautiful thought to make the area round our temples the place of sepulture for those who worship in them,—to break the transition from a busy world to the place where God's honor dwelleth, by surrounding our path with signals of death; enabling those who have departed to speak from the sweet clods of the valley, and remind us that we too are dying. The house of God standing among the graves of men is a fair type of his Church in this realm of death and darkness. It seems evermore to say, "In the world ye shall have tribulation; but in me ye shall have peace." On that consecrated sod have been wept the tears of many generations: in that quiet aisle the tears have been "wiped from off all faces." Around the green surface undulates above the victims of death; but there is the island of immortality.

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* The shorter litany, a formula in universal use throughout the Church, being embodied, I believe, in every known liturgy.

From Nelson's Christian Sacrifice.

PREPARATION FOR THE HOLY COMMUNION.

One part of preparation consists in those pious dispositions of mind which qualify us to receive this sacrament after a worthy manner, and make us fit guests at the Lord's table. And therefore when we plead the merits of Christ's death and passion before God the Father in this Christian sacrifice, it ought to be accompanied with a most thankful acknowledgment of those great blessings our Saviour has purchased for us by his sufferings, and with a public proclaiming to all the world the great sense we have of such invaluable kindness. With a hearty repentance for all the sins we have been guilty of in thought, word, and deed; for this was the end of his death, to reconcile us to God, by turning us from our iniquities. With firm resolutions of better obedience; for he gave himself for us, to purify to himself a peculiar people zealous of good works. With an entire resignation of our souls and bodies to be a reasonable, holy, and lively sacrifice unto him; for he has the justest claim to us, because he purchased us at the price of his own blood. With a constant endeavor to make some proficiency in all the virtues of the Christian life; because he has obtained for us, by the merits of his sufferings, the grace and assistance of God's Holy Spirit, to work in us both to will and to do of his good pleasure. With a readiness of mind to be reconciled to all those that have offended us; because when we were enemies, we were reconciled to God by the death of his Son. With hearty and sincere love and charity to our brethren, contributing all we can to the relief of Christ's poor distressed members, by reason he was so liberal of his inestimable blood for us. Lastly, with the purity of our intention sincerely aiming at, and designing to answer all those ends and purposes for which this holy sacrament was ordained; and not merely to comply with custom, and to qualify ourselves for a profitable employment.

But then it must be noted, that all these qualifications are the same that we are obliged to acquire by our baptismal vow, and are necessary in the course of a Christian life, and in the use of all other means of grace. For except we confess our sins with an humble, penitent, and obedient heart, and are ready to forgive those that have offended us, and ask with faith, even our prayers and praises will find no acceptance at the throne of grace. Indeed charity and good will towards all men was always thought so necessary a qualification for the celebration of this Christian sacrifice, that in the ancient church, at the very entrance thereunto, the deacon was wont to proclaim, "Let no man have aught against his brother." And this practice was founded upon our Saviour's ordinance, in his divine Sermon upon the Mount, "If thou bringest thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." Matt. v. 23, 24. Which Scripture, in the sense of the Primitive Church, was taken to be an evangelical constitution, implied by way of anticipation that our Saviour would leave some rite to the Church, instead and after the manner of the sacrifices of the law, which should begin with an oblation, as they did; and that to require this proper and peculiar qualification in the offerer, to be at peace and without enmity with his brother; insomuch that Irenæus seems to place that purity of the evangelical oblation prophesied of by Malachi, principally in this requisite. And besides this, the only duty the Scripture seems to make peculiar to the receiving the holy sacrament, is self-examination. This is St. Paul's direction, "Let a man examine himself, and so let him eat of that bread and drink of that cup." 1 Cor. vi. 28. Which, if taken in the largest sense, for searching into the state of our souls in order to know how far we believe and practise what is required of us, and to amend for the future what has been amiss in our past conduct, is certainly obliging at other times, as well as before the sacrament; and it is impossible a Christian should govern his life with that necessary care and watchfulness that is required, without practising of it very frequently.

That then which makes a man absolutely unfit to receive the holy sacrament, besides ignorance of the meaning of that holy institution, is the living in the constant habitual practice of any known sin without repentance. Such a man's approach to the holy table would be a mocking of God, and a great contempt of his authority; and though the ancient discipline of the Church is at a low ebb among us, yet there is still power to debar such scandalous and open sinners the communion, and a particular order to parochial ministers not to admit such. But then it ought to be observed that this impenitent state makes our prayers also an abomination to the Lord; for to profess ourselves sorry for our sins, and resolved to forsake them, when we have no sense of the one, nor are determined to do the other, is the greatest affront imaginable to our Maker; by supposing that either he does not know our hearts, or that he will be pleased when we draw near to him with our lips, though our hearts are far from him.

There is a case, indeed, wherein I think a man may be supposed qualified to attend the public prayers of the Church, and yet that it may be fit for him to abstain from approaching the altar; which is, when a man first rises by unfeigned repentance from a deplorable fall into some grievous sin; the first scene of his penitential sorrows should pass in the exercise of mortification and self-denial, and some time may be necessary to prove the sincerity of his return to his duty. And this is agreeable to the discipline of the Church in primitive times, when whoever was found guilty of any scandalous fault was, according to the nature of the offence, debarred the communion a shorter or a longer time; so that it will very well become the modesty of a penitent, in these loose times, wherein the Christian discipline is relaxed, to exercise it upon himself; it being reasonable that the sense of any heinous crime lately committed should so far humble and mortify us, as to make us ready and willing to impose this penance upon ourselves; as thinking ourselves for some time unworthy to participate in the highest and most solemn act of religion.

In short, the best preparation for the sacrament is a constant endeavor to live as becomes that holy religion we profess. For they who really believe the Christian religion, and sincerely govern their lives by the doctrines and precepts of the Gospel of the blessed Jesus, have all that substantial preparation that qualifies them to partake in this holy ordinance, and ought to receive at any time when there is an opportunity, though they were not beforehand acquainted with it. Indeed, when they have a foresight of their communicating, it is very advisable they should trim their lamps, examine the state of their minds, renew their repentance, exercise their charity, enlarge their devotions, spiritualize their affections; and, in order to this, should retire from business and pleasure, as far as the nature of their circumstances will admit: that by prayer, fasting, and alms-deeds, their minds may be raised to relish spiritual enjoyments. But still great care must be taken, that when a man is habitually prepared, he do not impose upon himself so much actual preparation as shall make him lose an opportunity of receiving the holy sacrament, when he has not had time to go through with that method which he has prescribed to himself.

From the Presbyterian.

MUNGO PARK AND THE MOSS.

I have often been struck with a passage in the travels of the celebrated Mungo Park, describing his situation and feelings when left alone by those who had plundered him in the very heart of Africa:—"Whichever way I turned, nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness, in the depth of the rainy season, naked and alone, surrounded by savage animals, and men still more savage. I was five hundred miles from the nearest European settlement. All these circumstances crowded at once on my recollection, and I confess that my spirits began to fail me. I considered my fate as certain, and that I had no alternative but to lie down and perish. The influence of religion, however, aided and supported me. I recollected that no human prudence or foresight could have arrested my present sufferings. I indeed was a stranger in a strange land; yet I was still under the protecting eye of that Provider who has condescended to call himself the stranger's friend. At this moment, painful as my reflections were, the extraordinary beauty of a small moss in fructification irresistibly caught my eye. I mention this to show from what trifling circumstances the mind will sometimes derive consolation; for though the whole was not larger than the top of one of my fingers, I could not contemplate the delicate conformation of its roots, leaves, and capsula, without admiration. Can that Being, thought I, who planted watered, and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with apparent unconcern upon the situation and sufferings of creatures formed after his own image? Surely not. Reflections like these would not allow me to despair. I started up, and disregarding both hunger and fatigue, travelled forwards, assured that relief was at hand; and I was not disappointed."

This is a touching incident in the life of a brave man. But let us notice the fact that God has made two distinct revelations of himself to this world, each of which is perfect in its kind. The one is by his works, so clearly revealing his eternal power and Godhead in these, that the very heathen are inexcusable for not worshipping him. The heavens, the earth, all his works, even to the little "moss," which lifts its humble head in the sands of the desert, unite in teaching his wisdom, his power, and his goodness. And it was very natural for Park thus to gain confidence and instruction from this microscopic forest, planted and watered by an unseen Hand: but I am confident that, had he, at the same time, looked at the other revelation which God has made, and drawn relief from the Bible, he would have had a confidence still stronger; and even joy in again committing himself to Him who suffers not the sparrow to fall without his special direction. In the nineteenth Psalm is a beautiful parallel drawn between these two revelations of Heaven, and the superiority of the written most decidedly extolled. The monarch of Israel seems to have been walking on the top of his palace, on one of those clear, delightful evenings which hung over Palestine, and contemplating the works of his Maker. He breaks out in praise, declaring that the heavens and the starry firmament beam out the glory of God; and looking down upon the earth, he says that every day speaks to the one that is to follow it, and every night to its successor, declaring the character of God; and though no speech is heard, and no language is uttered by the works of God, yet they reveal him through all the earth, wherever the sun shines. He then seems to forget all the brightness of the heavens and the glories of earth as he turns away to the word of God, that better revelation of himself. His harp rises in its strains as he celebrates that; for here is a revelation which is perfect, complete, reaching the soul, commending itself to the conscience, gladdening the heart, enlightening the understanding, enduring in its effects upon the soul, gratifying the taste, and beyond all restraining from sin, and purifying the heart.

From the British Magazine.

MR. W. CROTTY.

Sir, I have read with much interest, in your number for this month, the account of the proceedings at Birr. I had long wished for accurate knowledge upon the subject, and your Magazine has afforded it. The Messieurs Crotty deserve high commendation for the fearless manner in which they have cast off so much that was sinful in the forms of worship to which we may suppose they were, by many strong prejudices, attached. I cannot, however, avoid saying, (I hope I do it from no wrong motive,) that they are not, or at least one of them is not, a very consistent Churchman. I cannot but mourn over an unhappy mistake into which Mr. W. Crotty was some time ago led. It is, indeed, many months since, and might perhaps be allowed to pass without reproof; but as I am not aware that he has in any way retracted his error, I feel it my duty to make you acquainted with it, lest you should seem in any way to countenance it, by what you have published in his praise.

That to which I allude is a charge which Mr. W. Crotty published, last July, against the Episcopal succession of the Church of England. I will extract the passage from the sheet tract (price one penny) in which it appeared.

"The doctrine of succession, as held by the Church, is what impeded the progress and obscured the glory of the English Reformation. Queen Elizabeth's commissioners maintained against the Nonconformists that the Church of Rome was a true Church, though corrupt and erroneous in many points of doctrine, and that the Roman pontiff, though chargeable with temerity and arrogance, in assuming to himself the title and jurisdiction of head of the Church, was nevertheless a true and lawful bishop; and all this for the purpose of claiming a lineal succession from the apostles through the most profligate and abominable of the Popes of Rome. Now this doctrine is evidently a delusion, and has no wrranty whatever in the word of God; there are two kinds of succession—a true and a false succession—a carnal succession of men and a spiritual succession of doctrine. 'My doctrine is not mine,' says the Saviour, 'but his that sent me; if any man will do his will, he shall know of the doctrine whether it be of God or whether I speak of myself.' John vii. 16, 17. Here we find the Saviour of mankind, instead of referring to his succession from Aaron or Moses, (!) appealing simply to the truth of the doctrine he preached as a proof of his divine mission."

Now, Sir, I know that you will agree with me in thinking this monstrous. But what are we to think of clergymen of the Church of England actively circulating such a precious document among the lower orders of both Protestants and Roman Catholics? I grieve from my heart to tell you, Sir, that it has been the case to a great extent. That they have supplied the tract shops in various towns and cities with it, and pasted it up conspicuously in the windows to be read by those who could not afford to buy. Some really good men, when expostulated with upon the subject, answered, that they circulated the tract without reading it. And really (you will ask) are we come to this, that we are in such haste to distribute food, that we actually administer poison to the lambs of Christ's flock, and then excuse ourselves by saying we had not time to look whether it was food or poison? But, Sir, I have a further statement with which to shock your feelings. For some of these clergymen actually believed the charge to be true, until the falsehood was pointed out to them,—and those not stupid indolent men, who cared not for the interests of religion, but laborious and highly-respected parish clergymen.

The fact is, Sir, our clergy in this country seem, in numberless instances, to know nothing of the nature or necessity of Episcopal succession; and I cannot but fear it will continue to be so until all divinity students in Dublin University are compelled to read something more full upon the subject than Mr. Maclaine's notes to his translation of Mosheim, or Bishop Burnett's Annotations on the twenty-third Article. Pray pardon my troubling you with this long letter, and allow me to subscribe myself,

Your humble servant,

An Irish Country Curate.

Innishannon, March 20th, 1837.

From the New York American.

SIR WALTER SCOTT IN HIS FAMILY.

He was not one of those who took much delight in a mere infant; but no father ever devoted more time and tender care to his offspring than he did to each of his, as they successively reached the age when they could listen to him and understand his talk. Like their mute playmates, Camp and the greyhounds, they had at all times free access to his study; he never considered their tattle as any disturbance; they went and came as pleased their fancy; he was always ready to answer their questions; and when they, unconscious how he was engaged, entreated him to lay down his pen and tell them a story, he would take them on his knee, repeat a ballad or a legend, kiss them, and set them down again to their marbles and ninepins, and resume his labor as if refreshed by the interruption.

From a very early age he made them dine at table, and to "sit up to supper" was the great reward when they had been "very good bairns." In short, he considered it as the highest duty as well as the sweetest pleasure of a parent to be the companion of his children; he partook all their little joys and sorrows, and made his kind unformal instructions to blend so easily and playfully with the current of their own sayings and doings, that so far from regarding him with any distant awe, it was never thought that any sport or diversion could go on in the right way, unless *papa* were of the party, or that the rainiest day could be dull, so he were at home.

Of the irregularity of his own education he speaks with considerable regret, in the autobiographical fragment written this year at Ashestiel; yet his practice does not look as if that feeling had been strongly rooted in his mind; for he never did show much concern about regulating systematically what is usually called education in the case of his own children. It seemed, on the contrary, as if he attached little importance to any thing else, so he could perceive that the young curiosity was excited—the intellect, by whatever springs of interest, set in motion. He detested and despised the whole generation of modern children's books, in which the attempt is made to convey accurate notions of scientific minutiæ: delighting cordially, on the other hand, in those of the preceding age, which, addressing themselves chiefly to the imagination, obtain through it, as he believed, the best chance of stirring our graver faculties also.

He exercised the memory by selecting for tasks of recitation passages of popular verse the most likely to catch the fancy of children; and gradually familiarized them with the ancient history of their own country, by arresting attention, in the course of his own oral narrations, on incidents and characters of a similar description. Nor did he neglect to use the same means of quickening curiosity as to the events of sacred history. On Sunday he never rode—at least not until his growing infirmity made his pony almost necessary to him—for it was his principle that all domestic animals have a full right to their Sabbath of rest; but after he had read the Church service, he usually walked with his whole family, dogs included, to some favorite spot at a considerable distance from the house—most frequently the ruined tower of Elibank—and there dined with them in the open air on a basket of cold provisions, mixing his wine with the water of the brook, beside which they were all grouped around him on the turf; and here, or at home, if the weather kept them from their ramble, his Sunday talk was just such a series of biblical lessons as that which we have preserved for the permanent use of rising generations, in his "Tales of a Grandfather," on the early history of Scotland.

He had his Bible, the Old Testament especially, by heart; and on these days inwove the simple pathos or sublime enthusiasm of Scripture, in whatever story he was telling, with the same picturesque richness as he did in his weekday tales the quaint Scotch of Pitscottie, or some rude romantic old rhyme from "Barbour's Bruce," or "Blind Harry's Wallace." By many external accomplishments, either in girl or boy, he set little store. He delighted to hear his daughters sing an old ditty, or one of his own framing; but so the singer appeared to feel the spirit of her ballad, he was not at all critical of the technical execution.

There was one thing, however, on which he fixed his heart hardly less than the ancient Persians of the Cyropædia; like them, next to love of truth, he held love of horsemanship for the prime point of education. As soon as his eldest girl could sit a pony, she was made the regular attendant of his mountain rides; and they all, as they attained sufficient strength, had the like advancement. He taught them to think nothing of tumbles, and habituated them to his own reckless delight in perilous fords and flooded streams; and they all imbibed in great perfection his passion for horses—as well, I may venture to add, as his deep reverence for the more important article of that Persian training. "Without courage," he said, "there cannot be truth; and without truth there can be no other virtue."

He had a horror of boarding-schools; never allowed his girls to learn any thing out of his own house; and chose their governess—(Miss Miller)—who about this time was domesticated with them, and never left them while they needed one—with far greater regard to her kind good temper and excellent moral and religious principles, than to the measure of her attainments in what are called fashionable accomplishments. The admirable system of education for boys in Scotland combines all the advantages of public and private instruction; his carried their satchels to the high-school, when the family was in Edinburgh, just as he had done before them, and shared of course the evening society of their happy home. But he rarely if ever left them in town when he could himself be in the country; and at Ashestiel he was, for better or for worse, his eldest boy's daily tutor after he began Latin.

From the Presbyterian.

MISSIONS—A TRUST.

The first reason why the Church cannot afford to relinquish the work of missions is, because that work was a solemn trust reposed in her by her ascending glorified Redeemer. It was not committed to angels but to men; not to men of the world, nor to them in connection with Christians, but to Christians alone—to the Church as it then existed. But if it be said this work was committed to the whole Church of Christ, and therefore one sect is as much bound as another, this will be cheerfully admitted and strenuously urged; but it by no means implies an amalgamation of sects. Those disciples to whom this work was originally committed, believed that they were the true Church of Jesus Christ, organized in the form most agreeable to his will. Under such circumstances, it would have been base infidelity to their Lord and Master either to have neglected the work committed to them or to have intrusted it to other hands, or to have propagated it in any other form. In this discussion, it is presupposed that Christians act on principles of common honesty, and that they sincerely believe that the form of church government and the doctrines of the Church with which they have *voluntarily* connected themselves, are most in accordance of any other with those delivered by our Saviour to his disciples. On the same principles, then, on which they were bound to disseminate the light of the Gospel, is every Christian denomination now bound to do it in that form which they believe to be most in accordance with the will of Christ. It is therefore the appropriate business of the Church, as such—her high prerogative. Christ said to his disciples, "Go ye into all the world, and preach the Gospel to every creature."

This command is enforced in the manner which is peculiar to the Gospel—not by the denunciation of severe penalties, or threats of coming wrath, but by a most precious promise, "Lo, I am with you always, even to the end of the world." Now if there were no other consideration than that of common gratitude to urge the Church to this duty, angels and devils might stand amazed at the blackness of that ingratitude which could requite such goodness and love as he has displayed towards her, with wilful disobedience to his parting injunction. But there are other considerations. The Church is yet in the wilderness. She still needs the pillar of cloud by day and of fire by night to guide her safely through. She needs an ever-present, an almighty Protector all the way. How can this be secured? By a single-hearted, faithful obedience to the last command of her ascended Leader—the Captain of her salvation. Christ has marked out a way through the deepest darkness of that wilderness for his Church to travel, and has promised to be found all along that way, even to the end, but along no other. In this sense alone can it be said he is not omnipresent. Along that way he will be the pillar of cloud and of fire—that path he will strew with bread from heaven—in that path will that spiritual Rock, of which alone she must drink if she would satisfy her thirst, ever follow her—there he will comfort her in all her distresses and minister to all her wants, and there he will fight her battles until he give her the final victory and lead her forth, no longer a Church militant, but a Church triumphant, out of the wilderness of this world, and put her into full possession of the heavenly Canaan. But let her depart from that path and she loses her way, the enemy will lead her captive at his will, and if she is eventually rescued and saved, it will be "so as by fire." When therefore the Church can afford to do without the presence of Christ in this world, she may venture to relinquish her peculiar privilege of sending the Gospel to the perishing nations of the earth.

THE BEST PLACE.

Heaven is the best of places. There are many good places, but there are none so good as heaven. The closet, where the good child prays, is a good place; but it is not so good as heaven. The house where a holy family dwells is a good place; but it is not so good as heaven. The school, where children hear the instruction of pious teachers, is a good place; but it is not so good as heaven. The church or chapel, where the holy minister preaches the Gospel of Jesus, is a good place, but it is not so good as heaven. There is sin in all these good places, but there is no sin in heaven; therefore heaven is the best place. There may be sorrow in all these good places, but there is no sorrow in heaven; therefore heaven is the best place. Bad men may get into all these good places, but no bad men can get into heaven; therefore it is the best place. Bad thoughts may get into all these good places, but there are no bad thoughts in heaven; therefore heaven is the best of places.—*Rev. A. Fletcher.*

AN EXAMPLE.

Only the last century records the example of a little devoted band, scattered and pealed by the withering blasts of adversity, collecting together and laying themselves and their all upon the altar of their God. And although such was their poverty, and so small their number,* that no congregation of the same number and property in our country, at the present time, even under incomparably more favorable circumstances, would suppose themselves able to support the Gospel among themselves; yet their first business was to send it to the destitute. And with such zeal did they prosecute their enterprise, that had the whole Christian Church united and continued in the work with the same spirit and energy, until the present time, the Gospel would now, in all human probability, be swaying its peaceful sceptre over every nation under heaven. But they had just emerged from the fires of persecution, where they had been purified from much of their dross, and fitted for their work. It may not here be unworthy a passing reflection, that unless we, as a Church, engage in the work to some extent, as our privileges and our opportunities demand, we may be called upon to pass through the same ordeal to prepare us to go forth to duty and to the enjoyment of our highest privilege.

The Presbyterian.

* About 600 men, women, and children.

From the Chronicle of the Church.

IMMORTALITY OF THE SOUL.

The following was written for the Bible Class in Trinity Church, in this city, [New-Haven,] in answer to the question on the lesson for Easter-day, which stands at the head of the article, and which we have obtained permission to publish.

"How does the resurrection of Christ confirm the Christian's hope of a general resurrection? And why is a full belief in the doctrine absolutely essential to our peace and comfort."

The desire of immortality is native to the bosom of man. It has manifested itself under some form in every stage of society and in all ages of the world. A longing after immortal life is as characteristic of the intellectual part of man, as gentleness of the dove, or ferocity of the tiger. So strong and universal is this feeling, that the promise of eternal life to the good and virtuous in a blissful paradise above, has found a place in the religion of every nation. And truly has it been said of

"The poor Indian whose untutored mind
Sees God in the clouds and hears him in the wind;
That simple nature to his hope has given
Beyond the cloud-topp'd hill an humble heaven."

There may have been some individual exceptions to this feeling, some monsters in human shape, who could look upon death as the end of man, unmoved. Yet to the great mass of mankind, whether civilized or savage, the thought of annihilation has come over them as an iceberg to the soul. From analogy then, we are authorized to say that man is *probably* immortal, and this is the extent to which human reason can go. And upon this the sages of ancient Greece and Rome most industriously and perseveringly endeavored to lay the foundation of a stable and steadfast hope. But, alas! how sadly were they disappointed. Some lurking doubt, some unexpected turn of fortune was sufficient to demolish the fair fabric of their waking dreams, and to give to their expectations the wings of the wind. Yet could they have established the doctrine of the immortality of the soul on a foundation sure and steadfast, what would it have availed them? What visiter from the world of spirits would have come to relieve their minds from the dread suspense, which an unknown eternity would create? Who would have unfolded to them the realities of an eternal world?

How truly then may we say that "Christ, the first fruits of them that slept," hath through his resurrection "brought life and immortality to light" by the Gospel. Thus hath he solved the mighty problem of man's immortality, over which sages and philosophers had so long and so anxiously, yet so vainly pored.

Thus he "hath proclaimed in a voice from heaven, and attested it by the affirmation of the Godhead, that the strong and unquenchable desire we feel of future being, is the true and natural impulse of a high-born and inextinguishable principle; and that the blow which prostrates the body and imprisons it in the grave, gives pinions to the soaring spirit, and crowns it with freedom and triumph."

To Christ alone, we are then to look for salvation, and on the truth of his resurrection depends the certainty of all our hopes. For a holy apostle hath said, that "if there be no resurrection of the dead, then is Christ not risen, and if Christ be not risen then is the preaching of the Gospel vain, and our faith is vain also."

It is only by faith in Christ and in the full assurance of the immutability of his promises, that the Christian can exclaim with the Patriarch Job, "I know that my Redeemer liveth; that he shall stand in the latter *day* upon the earth, and though after my skin worms destroy this body; yet in my flesh shall I see God."

From this it is easy to perceive that the reality of all the Christian's hope, depends entirely on his Saviour's resurrection, and that a firm conviction of its truth is indispensably necessary to his joy and comfort, his peace and happiness.

"For if Christ be not risen, the dead are not raised, and if the dead be not raised, our faith is vain, our hope is groundless, we are yet in our sins." But, "blessed be God, even the Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away."

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